AN APOLOGIE For our Publick Miniſterie, AND Infant-Baptiſm.

Written ſom years ago for Private ſatisfaction of ſom Diſſenting Brethren; and upon requeſt enlarged and Publiſhed for the ſame ends.

By *William Lyford*, B. D. and Miniſter of the Goſpel at *Sherborn* in *Dorcetſhire*.

DEUT. 12. 19.

Take heed to thy ſelf, that thou forſake not the Levite, as long as thou liveſt upon the earth.

1 THES. 5. 12, 13.

Wee beſeech you brethren to know them, which labor among you, and are over you in the Lord, and admoniſh you, and eſteem them very highly in love for their works ſake, and bee at peace among your ſelves.

LUK. 10. 16.

Hee that heareth you heareth mee; and hee that deſpiſeth you deſpiſeth mee.

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AN
APOLOGIE
For the
Publick Ministers
OF
FRANCE

To my loving Christian friend, Mr *John Raymond* wisheth increas of Grace.

SIR!

ACcording to your earnest desire and my promis, I have sent up unto you the heads of those Reasons with large additions, which four years ago I tendred to som of our Church-forsakers, with hope to have gained them to unitie and communion with us. But by that time House-preaching was counted a fine knack, and our English people taught to question the Calling of their Ministers, to call them by new names, Baals Priests, the black guard, Antichristian Priests, &c. And then 'tis high time to set up themselvs; if they had lived in the primitive times, when Christians did meet in dens and secret places for the worship of Christ, with hazard of their lives, they would have counted it a blessed privilege to enjoy the free use of the Ordinances in publike Assemblies; but now that libertie is granted, it is despised; our people are wanton and unthankful. Surely our Lord Christ was no Corner-creeping Preacher, Hee disclaimed it, I spake openly to the world, I ever taught in the Synagogue, whither the Jews resort, and in secret have I said nothing: Neither doth hee allow it in his servants, whom hee forwarns not to seek him in Corners, Mat. 24. 26 if they shall say unto you, Behold he is in the desart [among those which withdraw themselvs from the publike professors,] Go not forth; Behold hee is in the secret Chambers, Believ it not. When men shall say unto you, in such a hous or Chamber, there is one that holds forth Christ most sweetly in a Gospel-way, let us go to him; Go not forth, saies the Text, Believ it not: How should any believ it? for what one new sweet Doctrine concerning Christ his person, or offices have yee learned there, which yee were not taught before. Have yee by your new way gotten farther assurance of your salvation? Joh. 18. 20.

Have yee thereby grown in grace, and more eſcaped *the corruptions that are in the world through luſt? or are yee more* intangled *in the ſame?* What? *Chriſt ſweetly held forth, and yet no* ſavour *of that knowledg ſtick upon your ſouls? I demand with*
2 Cor. 11. 4. *S.* Paul, *Hee that cometh and preacheth, doth hee preach* another Jeſus, *whom wee have not preached, or* another *ſpirit, or* another Goſpel *which yee have not accepted?* Chriſt held forth in private, *is it the* ſame Chriſt, *or another? the ſame way of Juſtification, the ſame ſpirit of ſanctification, which wee have taught,* or another? *if* another, *I boldly affirm it, it is a falſ Chriſt, a falſ Goſpel, a falſ ſpirit: But* if the ſame, *why do people deſert the Ordinance, as if it were not the ſame? Yes, becauſ other men have a better way of Teaching Chriſt, and wee go not from* one Chriſt to another, *but to the ſame Chriſt held forth in a ſweeter manner.* Anſw. *If that bee the* intent, *then it is your* wiſeſt and ſureſt *way to partake of both,* viz. *of the* Bleſſing of God *in the Aſſemblies, and of the* help of anothers gifts, *either before or after the publick, by which means you will avoid the* ſcandal now given *(which an honeſt man will make conſcience to do,) and you'l bee* ſure to meet *with Chriſt, if hee bee any where manifeſted.*

SIR, You may remember that I have often invited the people *to com to mee, and open their doubts, which ſom have don (eſpecially when* ſelf-examination *of our ſpiritual eſtates was more in uſe amongſt Chriſtians.) Yea, I have* offered, *that if any ſoul* could think *of any matter or Text which might ſerv to anſwer their doubts, to* eaſ their ſcruples, *to* direct their Conſciences *in particular Caſes, or to* inform their mindes *in any point or Text not uſually handled, that they ſhould* chuſe the way *to acquaint mee with their deſires, and I would ſtudie to anſwer their expectation: I do not remember, that any made uſe of this* liberty, *beſides your ſelf, who once deſired mee to preach upon that Text,* Joh. 6. 44. *which I readily did in two Sermons, and ſhall* as readily *do the like, for* any ſoul *in the Congregation. I have not uſed*

to

to trouble their heads with Controverſies of the times; but when I had finiſhed my Bodie *of Divinitie, (which was the* ſubject of my morning Sermons, *wherein I aimed chiefly at Laying of foundations, as in the afternoons Sermons, going through ſom entire piece of Scripture (as the whole Epiſtle to the* Galatians,) *wherein I aimed eſpecially at* larger Applications for inſtruction in holineſs and trials *of our ſpiritual eſtate.) In the year* 1647. *The* Teſtimonie of the London Miniſters *againſt the Errors of the times coming forth, I (to avoid ſuſpicion of loading the times with Errors,) did take the* Opinions *as they were there drawn up to my hands and upon* each head, *I laid down* one or two diſtinctions *very breifly (not by* Obj. *and* Sol.) *that ſo by* ſorting every *thing apart, the Chaff by it ſelf, the Wheat by it ſelf; my people might have their* ſenſes *exerciſed* to diſcern *both good and evil, and ſee in* which ſide *of the* diſtinction lay the Truth *and in which the Error, and ſo neither* condemn all *nor* imbrace all things *in the Lump, but bee able to diſcern things that differ. In all which, as in the* courſ *of my miniſterie, with all caution and tenderneſs avoiding this,* Never to encourage any thing of the fleſh, nor diſcourage any thing of the ſpirit in my Hearers. *The which exerciſes, if God bee pleaſed to reſtore my health, I intend ſhortly to reviſe and publiſh.* Heb. 5. 14. Phil. 1. 10.

Learned men will wonder, why I ſhould come forth now in the Fag end *of the day with a* ſtale *Controverſie: But ſo long as ſin reign's, we ought not to bee ſilent. Varietie of Books, though for* matter the ſame, *is of good uſe: You ſee that notwithſtanding all the* Ammunition *in the* * Kingdom, *there is* new made daily, *ſome are naked, or the old is loſt; ſo it is in Books, which are more needful then Arms, all com not into all hands, many would* read little, *if Books were* not new. *It's noted of the* Arrians, *that they got the ſway of the world, and overtopt the* Orthodox, *partly by their* ſubtilty crerping *into Emperors Courts, partly by their unwearied diligence; the Orthodox after* ſound Confutation *of* * Common-wealth or Nation.

their

their Hereſie, ſitting down content with that diſcharge *of their dutie: And ſurely if ever our glorious lights of the ſanctuarie bee put out, and* new ones *ſet up in their ſtead, next unto God's wrath* penally inflicting *ſuch a judgment for a Peoples unthankfulneſs, it will bee aſcribed to our* lazineſs, and their unwearied diligence, *rather then to any truth of their Cauſe, or excellence of their Arguing: For they do not or will not know* when they are confuted, *but after their Arguments anſwered ten times over, they are as* brisk to offer new *diſputation, inſiſting upon their old bald Arguments, as if* never uttered before; *their diligence ſhould provoke us to the like, if not their diligence, yet love to their*

2 Tim. 2. 25. *ſouls* ſhould, *remembring that of* Paul, *in meekneſs inſtructing thoſe that oppoſe themſelvs, if at any time God will give them repentance to the* acknowledging *of the truth, that they may* recover *themſelvs out of the ſnare of the Divel, wee muſt not give* over a Patient *while there is hope, no not though they* oppoſe themſelvs, *but with long-ſuffering they muſt bee inſtructed, becauſe as the* gift of grace, *ſo the* time of grace *is in God's hand alone. It is a great* skill to diſcern *who are to bee forborn and who to bee oppoſed, they that make* Diviſions and parties *in the Church and*

Rom. 16. 17. *ſcandalize the Doctrine are to bee avoided, others that walk* humbly and peaceably *under that* weakneſs and diſſenting Opinion *from their brethren, are to bee forborn, loved, and cheriſhed, till wee meet in heaven, where* Luther *and* Calvin *and* all, *whoſe* Faith and hearts do center *in the Lord Chriſt, ſhall for evermore bee fully agreed. To his Grace I commend you, who is able to eſtabliſh you, and reſt*

Yours, and the Churches ſervant

in the Goſpel of Jeſus Chriſt,

WILLIAM LYFORD.

AN APOLOGIE FOR Our Publick MINISTERIE.

TOuching the Office and Calling of Miniſters, and Lay-men's preaching, the Queſtion is not, Whether Chriſtians may and ought privately to edifie one another by admonitions, counſels, reproofs, repetition of Sermons, reading of good Books and other Chriſtian conferences, all this I grant and commend to practice from theſe Scriptures, *Heb.*3.13. 1 *Theſ.*4.8. 1 *Theſ.* 5.11.14. *Rom.*15 14. But the whole ſtate of the controverſie may fitly bee reduced to theſe three heads:

*Queſt.*1. Whether the work of a Miniſter in the Adminiſtration of the Word and Sacraments, bee a Calling, Office and work *diſtinct* from the reſt of the people? Whether there bee any ſuch Calling or Office for that holy work in the New Teſtament? Affir.

2. Whether Ordination of Miniſters for Adminiſtration of Word and Sacraments bee an *Ordinance* of Chriſt in the New Teſtament? Affir.

3. Whether it bee lawful for men *uncalled* and *unordained* to Take upon them the preaching of the Word in the *Name* and with the autoritie of the Lord Jeſus, or the Adminiſtration of the Sacraments? Neg.

The anſwer and determination of theſe three Queſtions will clearly ſtate the Cauſ, which I ſhall do in three Concluſions.

1. *Concl.* 1. The Miniſterie is a *diſtinct Calling* and *Office*, which they are bound to attend unto, and None but they can or ought to perform.

2. *Concl.* 2. *Ordination* of Miniſters by impoſition of hands of other Miniſters for the Adminiſtration of the Word and Sacraments, is an *Ordinance* of Chriſt in the New Teſtament.

3. *Concl.* 3. No man *uncalled* and *unordained* can with good Conſcience *intrude* or enter upon that Work and Office, it is a great ſin ſo to do. Of theſe I will ſpeak in order.

1. The firſt Concluſion in Anſwer to the firſt Queſtion, *viz.* that the *Miniſterie* is a diſtinct Office and Calling, is proved 1. By expreſs words of the Text, 1 *Tim.* 3. 1. if any man deſire the *Office of a Biſhop*, hee deſireth a good work: The Text tell's you that *Biſhop*, or *Preſbyter*, is an *Office*, a *good Office*, and hee that is made a Biſhop is a man in high Office, even to take care of the Church of God, *ver.* 5. and in him there are required manie qualifications which are not required in other Believers. Again, *Paul* writing to the *Philippians* doth plainly diſtinguiſh the *Bodie* of Saints from the *Officers*, *To all the Saints which are at* Philippi *with the Biſhops and Deacons*, Phil. 1. 1. By Biſhops there, all underſtand Miniſters of the Goſpel, in Office of Teaching diſtinct from the people, *who were Saints, but not Biſhops.* So in the Church of *Epheſus*, the like *diſtinction* between Paſtor and People in reſpect of Office and Calling is obſerved. *Act.* 20. *Paul* called for the *Elders* of the Church, *verſ* 17. Hee minde's them of their *Office*, *verſ* 28. Take heed to all the flock over which the holy Ghoſt hath made you *overſeers or Biſhops*, to feed the Church of God, for ſo did Chriſt ordain, and ſet in the Church ſom Paſtors and Teachers for
Eph. 4. 11, 12. the *work of the Miniſterie*, *e. i.* to bee Guides to the Flock, to feed them with wholſom Doctrine, *Heb.* 13. 7, 17. Remember them which have the *Rule over* you, who have *ſpoken unto you* the Word of God, and ſubmit your ſelvs, for they watch for your ſouls. In which places you ſee that *Miniſterie of the Word* is a name of *Office* given to *certain men deſigned and ſingled* out to that work, as a ſpecial work not *common* to others, take one clear place more, *viz.* 1 *Theſ.* 5. 11. Comfort and edifie one another, [there's the *peoples mutual dutie* in private.] But *verſ.* 12. know them which *labor among* you and are *over you in the Lord* and admoniſh you, there's the *Paſtor's Office* and dutie, who, though they may bee but *even with you* in reſpect of Gifts and Graces, yet they are *over you in the Lord*: in reſpect of their Office and Work, they are over all, even *over them which were able*

privately

privately to admonish one another; and the people's dutie is to *know*, *i.e.* to acknowledg them as such, and to esteem them very highly for their work's sake, becaus God hath set them over you in that Office. 1. *Concl.*

By all which places of Scripture it is evident that in the *Churches* of Christ

Som are { Pastors and Elders to feed / Sheep & the flock to bee fed } Som are { Guides and Rulers / Guided and Ruled.

Som are { single Saints: / Bishops over them in the Lord.

There is a *work wholly* to bee attended, and men *appointed to attend* that work *wholly*. *Names* of *Office*, without an Office, are meer mockeries; the Names of a King, of a Steward, Pastor, Bishop, Guide, &c. without their respective Offices are not given in Scripture; In the places now cited, you finde those *distinctive* Titles and Names joyned with the work it self. I demand then with the Apostle, Are all *Teachers?* 1 Cor. 12.28. are all *Bishops?* are all Guids and Pastors? The Minister and his Rom. 14.4. Work are as *precisely* distinguished by the holy Ghost from *all other Callings*, as can bee written with ink and paper. Now that which Christ hath set up, who shall dare to pull down? Those which Christ hath distinguished, no man may *confound*. Pastor and People, Bishops and Flock, Guides and guided are *relatives*, and stand in such direct *opposition* one to the other, that, in respect of the same subject, the *one* cannot bee the *other*: the Father is not the Son, nor the Son the Father; the Master is not the Servant, nor the Servant the Master; the King is not a subject, nor a subject the King; And therefore *regularly*, the one cannot do the duties of the other. A Guifted man, *as such*, is not a *Bishop*, nor a Presbyter, nor a Pastor, for these are distinguished from other men, that have *Gifts*, but *not Office*.

Secondly, This first Conclusion is proved from the special *Charge* given to Ministers, over and above what is incumbent on private persons, as for example, *Col.* 4.17. Take heed to the Ministerie which thou hast received of the Lord that thou fulfil it—and to all the Flock over which the holy Ghost hath made you over-seers, *Act.* 20. 28. with 1 *Tim.* 4.16. Take heed to thy self and to the Doctrine, meditate upon these things, Give thy self wholly to them, *i.e.* to Reading, Exhortation and Doctrine, *vers.* 13.15. The work to which thou wast ordained, *vers.* 14. And as God hath given a *Charge* to Ministers, so hee doth require an exact *account* of their doings in this

1. *Concl.* kinde. 2 *Tim.* 4.1,3. I charge thee before God and the Lord Jeſus Chriſt, who ſhall judg the quick and the dead at his appearing, preach the Word, bee inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long-ſuffering and Doctrine: This is the *Miniſters Charge*. Now *all* do not lie under this weightie Charge and account. Hath every *Gifted* man a Flock to feed? a *Miniſterie* to fulfil? or are they *bound to give themſelvs wholly* to that work forſaking all other Callings? No, but they are perſons *ſingled out* and deſigned to this Office and Work, upon whom this Charge doth lie.

Ezek. 3.18. Ezek. 34.2,4, 10. Zech. 11.17.

3. Our third proof is from the honor and maintenance appointed for them that preach the Goſpel, the Lord hath *ordained* that they which preach the Goſpel ſhould live of the Goſpel. 1 *Cor.* 9.13,14. And that the Presbyters which labor in the Word and Doctrine ſhould bee counted worthie double honor, 1 *Tim.* 5.17. And can Lay-preachers challenge this honor and maintenance?

The ſum of all is this, Miniſters, and *none* but *Miniſters*, are Biſhops, Paſtors or Elders; *They*, and *none* but they, are *bound* to give themſelvs *wholly* to that work; *They*, and *none* but they, are under that heavie Charge and account; *They*, and *none* but they, can by *divine Autoritie of Chriſt's ordinance*, challenge to live of the Goſpel; *They*, and *none* but they, to whom theſe *Characters* do belong, are the men whom God hath made Miniſters of Chriſt and Stewards of the Myſteries of God, 1 *Cor.* 4.1.

1 Cor. 9.14.

1. *Oject.* Two Objections com to bee anſwered: For ſom do ſay, Wee preach not as men in Office, but in *another capacitie, as gifted men.*

Anſw. Anſwer, See the folly of this Objection, it is as if you would ſay, there bee *two ſorts* of Preachers, ſom that are appointed and ſent, and ſom that are not, and yet do it: Som preach in a *preaching capacitie*, and *ſom not in a preaching capacitie*: Som are Called, ſent and Autorized by Chriſt to preach, ſom are not ſo Autorized, and yet they preach. It is a contradiction to preach in a *non-preaching capacitie*, becauſ to preach *in the Name and by the Autoritie* of Jeſus Chriſt, doth imply a publike *miſſion and Autorizing*; If an ordinarie Souldier ſhould uſurp the office of a *Colonel*, or a Colonel the office of the *General*, or a private man the office of a *Conſtable*, would this bee a good anſwer to ſay, I do it not in the *capacitie* of a Conſtable, or Colonel, or General, but in another capacitie, as a man Gifted for ſuch actions; I believ ſuch an under-taker would bee ſeverely puniſhed in the capacitie of an *Uſurper*, of a *buſie-diſturber* of publike Order. His being Gifted cannot

cannot excuse his arrogancie, becaus those offices cannot bee *duly* performed by *any other* capacitie then of their Office and Patent. 1 *Conclus.*

But the better to overthrow our Office, and make no Calling of it, som say, let them *work as others do*, for their living. Cannot they preach without *studie and books*? it is a sign they preach *not by the Spirit*, &c. 2 *Object.*

See the honestie of this objection, It is all one as if a laborer should work all the week in plowing or threshing to provide you food, or to make you a suit of clothes against the Sabbath, were it *justice* to say to him at the weeks end, Go work for your living, when hee ha's been all the while about your work? Such another piece of Justice and Honestie it is to say, Let Ministers work for their living, when as they *have spent their time*, and spirits, and Talents to do you service, to prepare food and raiment for your souls. Christ count's preaching to bee a *labor*, elf hee would not have said, the *laborer* is worthie of his hire; yea and hard labor too, elf hee would not have compared Ministers to souldiers, to shepherds, to husbandmen, to the labor of the ox that treadeth out the corn. *Answ.* 1.

Besides, Christ hath *ordained* that ministers should *live* by their preaching, as by a Calling, as the Priests under the Law did: As they that ministred about holy things, did live of the things of the Temple, even so hath the Lord *ordained*, that they which *preach the Gospel* should live of the Gospel. These men oft Call for *Gospel Ordinances*; Lo here is a *Gospel-Ordinance*, and yet they cannot stoop to it; (for say they, let ministers work——) But let such men remember that *Complaint* of *Paul*, who though hee did not regard monie, yet hee write's it up among his *wrongs and sufferings*, that hee was fain to *labor for his living*, working with his own hands, 1 *Cor.* 4. 11, 12. to this hour wee both hunger and thirst, and *labor working* with our own hands. Therefore forbear to use this objection, unless yee mean to bee Persecutors. 1 Cor 9.13,14

To the second part of the objection, do but observ how directly opposite it is to God's word. *Paul* bid's *Timothie* give *attendance* to *Reading* and to Doctrine, 1 *Tim.* 4. 13. But yon say, Can they not preach without studie? *Paul* saie's *vers* 15. Give thy self *wholly* to these things, that thy profiting may bee known; A man so *rarely gifted* as *Timothie* was, of whom there went certain prophecies what a rare man hee would bee in the Church, educated from his infancie *Answ.* 2.

1. *Conclus.* in the Scripture, *yet bee must give attendance* to studie and reading, and that *wholly*, all is little enough; and must not wee much more follow our studies? *Paul* saie's, wee must not *intangle* our selvs in worldly imploiments. But you say, a man may follow a *Trade all the*

2 Tim. 2. 4. Vers. 15. *week*, and yet preach the Lord's day. True, after a *wilde fashion*, but not like a workman that need not bee ashamed, rightly dividing the word of truth.

Answ. 3. To the third part of the objection, I say, it is a mere deluding of people to set the *Spirit* of God against *God's means*, in and by which his Spirit doth usually work. The Spirit is it which worketh *effectually*

Gal. 2. 8. in the ministerie of us all, the *sufficiencie*, and *efficiencie* is not of us, but of God, but yet the *Spirit worketh by such Gifts as himself bestoweth*, 1 *Cor.* 12. 4. There bee diversities of Gifts, but the same Spirit, and by the *right use* of those Gifts, the Spirit doth work to the edifying of the Churches; For the *manifestation* of the Spirit is given to every one to profit withall. *i. e.* Whosoëver hath *any Gift manifesting* the miraculous power of the Spirit, it is given, not for *ostentation*, or to bee admired, but for this onely end, for the profit of all, *vers.* 7. Now the Gifts then given to profit the Church withall, in the *way of instruction*, are reckoned up six. 1. *Sapientia*, *wisdom*, to applie Christian Doctrine to Practice and Use of believers. 2. *Scientia*, a knowledg of *Principles* and deep points of Religion. 3. *Prophecie*, *i. e.* a Gift to expound the prophecies and *secret* things of Scripture. 4. *Discerning of spirits*, *viz.* *fanatick* and *counterfeit* inspirations from true. 5. *Divers kindes of tongues*, that all Nations and languages might hear and understand the Gospel. 6. *Interpretation of tongues* wherewith *others* did speak, and wherein the Scripture is written: These Gifts of the Spirit are *useful* and profitable for the Church, they were miraculous for the *manner of coming by them*, but the Doctrine taught was the same which was before revealed. These Gifts may either bee *acquired*, or *infused*; *At first* they were *infused* immediately, both for the honor of the Gospel, and the speedier spreading of it; Afterwards they are *continued* for the good of the Church by the *Help of studie or praier*: Even as the Gift of *Healing* is now continued by the studie and Art of Physick; without the *Gifts of wisdom*, science, and tongues, wee can never soundly, nor fruitfully make known the mysteries of Scripture; and hee that by studie and praier doe's *attain the use of any of these Gifts in preaching*, hee preacheth *by the Spirit*: if the *Things which wee preach*, bee the things which

which the Spirit hath revealed in the written word, and *the Gifts by which wee preach*, bee the *Gifts* of the Spirit, then, whether the *means by which wee com by those Gifts*, bee extraordinarie, as by inspiration, or *ordinarie*, as by studie and praier, the *matter is the same*, Wee *preach by the Spirit*, *i. e.* by the illumination and guidance of the Spirit, leading us into the truth, which himself hath revealed. Wee pretend not, yea wee detest all pretensions of *new* and *immediate* inspirations, whereby the holie Ghost is made the Autor of disorder and confusion, or a cloak for ignorance, non-sence and Heresie. 2. *Conclus.*

Our second Conclusion in Answer to the second Question in this, viz. *Ordination* of ministers by imposition of hands of the Presbyterie for the Administration of the Word and Sacraments, is an *Ordinance* of Christ in the New Testament. 2. *Conclus.*

The *work of the ministerie* is an Office and Calling, as you have heard, and *Ordination is Christ's Ordinance whereby fit and approved persons are set apart and Commissioned* for the execution of that Office, *in the Name and with the Autoritie of Jesus Christ*. The weight of the Controversie lieth upon this Conclusion, which is directly proved. Proved 1. by example.

1. By example, Wee finde in the New Testament four descents of men sent and ordained. 1. Christ himself was sent of his Father. 2. The Apostles were sent and ordained by Christ, *Mark* 3. 14. 3. The Apostles sent and ordained *Timothie* and others of their own time. 4. And they that lived in the Apostles times did in like manner ordain others to survive, and do the Office of Ministers when they were dead, and this succession of Ministers is to last to the end of the world.

1. Christ was sent and had his Commission from his Father, *Joh.* 20. 21, 22, 23. My Father hath sent mee. Christ himself was sent and Autorized to preach, elf hee had not not taken that honor to himself, *Heb.* 5. 4, 5.

2d. Descent. Christ send's the Apostles, As my Father sent mee, so sent I you; *there's their Commission*, hee committed the ministerie to their execution, which himself had received, *viz.* a power to Preach and Baptize, to binde and loose, *Joh.* 20. 23. with *Matth.* 28. 19. Go yee therefore, Teach all Nations and Baptize them. The Man Christ could do nothing, but by *Commission from the Father*, nor the Apostles, except *Christ* had given them Commission: both Christ and his Apostles were solemnly inaugurated into their Office of Teaching.

3d Descent.

2. *Conclus.* 3d Descent. The Apostles ordained *Timothie* and others of their own time, 2 *Tim.* 1. 6. Stir up the Gift of God which is in thee, by the putting on of my hands, and the hands of the presbyterie, 1 *Tim.* 4. 14. By *Gift there*, is meant that *Ghostly power*, or Office, which *Timothie* received *at his ordination, by the laying on of the Apostles hands, in the presence and with the consent of the presbyterie*, who joined with *Paul* in that action. Again, wee finde *Paul* and *Barnabas* ordaining Elders in every Church where they went, *Acts* 14. 23.

4th Descent. *Timothie* and *Titus* did *ordain others*, as themselvs had been ordained, and that by the Apostle's *own appointment*, *Tit.* 1. 5. for this caus was *Titus* left in *Crete*, that hee should ordain Elders in every Citie. So likewise *Timothie* is directed how to lay on hands, not suddenly, but with good advisedness, 1 *Tim.* 5. 22. As *Timothie* was entrusted with the word of Christ, so Hee must commit the same trust to faithful men, able to teach others also, that so there may bee a succession of Teachers, 2 *Tim.* 2. 2. Thus yee have recorded in Scripture four descents, 1. Christ. 2. His Apostles. 3. *Timothie* and *Titus*. 4. Elders at *Creet* and *Ephesus*, and other Churches where the Gospel was planted, all sent and ordained, the two later by ordination in the *ordinarie way*: thus the Apostles in their *own Practice* admitted men into the ministerie, and thus they *appointed for succeeding times*; And can any think that Ordination ended with that Age? Is there not the same caus, necessitie, use, and reason for it in after Ages, as in the first times of the Church, when there were as yet extraordinarie Gifts stirring in the Church, which are now ceased, and therefore the more need of a standing ministerie?

2 From Scripture-Rules. Secondly, This Conclusion is proved by Scripture-*Rules and Precepts* given touching Ordination and the manner thereof: Unto *Titus Paul* give's commandment to ordain Elders, *Tit.* 1. 5. and prescribe's certain *Rules* and Canons for the trial and qualification of them that are to bee ordained, *vers* 7. a Bishop must bee blameless, holding fast the faithful word, that hee may bee able to convince the gainsaiers, *vers* 9. So unto *Timothie* hee gave directions and rules touching Ordination, 1 *Tim.* 5. 22. Lay hands suddenly on no man, neither bee thou partaker of other mens sins. *i. e.* Admit not any into the ministerie without *sufficient examination*, and good proof of their *abilitie* for learning, and *godly conversation*, elf the blame will light upon *thee*, becaus by the laying on of thy hands they were admitted

mitted into that sacred function. *What need Titus* bee left in *Crete* to ordain Elders in every Citie, if Saints of themselvs might do all without Ordination? And to what purpose are those *Cautions and Directions* about Ordination, if there were no such thing to bee don? if Ordination it self bee *needless*, then much more is the *manner* of doing it needless. 2 *Conclus.*

Som think that the cerimonie of *laying on of hands* may bee omitted: *Ans.* Somtimes wee must bee *tied* to example in the least gesture, though not prescribed, and yet men presume to dispens in a circumstance *expresly prescribed.* Why should wee bee wiser then *Paul?* Why should wee bee *ashamed* of Gods express will? *Timothie* was ordained by laying on of hands, and enjoined to lay on hands on others in their Ordination: thus were the Deacons ordained, *Act.* 6. 6. and thus were *Saul* and *Barnabas* set apart for the execution of their Calling, *Act.* 13. 3. And seeing the Scripture is so punctual about the *Manner of Ordination*, and the *Qualitie of Persons* to bee ordained, the Dutie it self is much more established, even as when God give's us rules for praying, fasting, alms, Magistrates, *&c.* it doth necessarily implie that there must be Magistrates, & praying, *&c.* And herein is fulfilled that prophecie of *Es.* 66. 21. concerning the *Ministerie* of the N. T. I will take of them for Priests, and for Levites, saith the Lord. (*i.e.*) Though the *distinction of Tribes* bee taken away, and that old Priesthood ceased, yet God promised it as a blessing to the Church of the Gentiles, that hee would raise up of themselvs som that should bee in stead of the old Priests and Levites, in things perteining to God. *Answ.* Matth. 6. 1, 3.

Upon these undeniable proofs, I frame these 3 Arguments, as to the main cause.

1. Look how the Apostles *did ordain*, and call Ministers of the Word, and as they *appointed* others after them to bee ordained and sent, so and in like manner, ought men now to bee sent and ordained. But the Apostles *did* ordain men for the ministration of the word and sacraments by laying on of hands, and also *appointed* and enjoined the same to bee *don* in the Churches of Christ—therefore it is Christ's Ordinance, that so it ought still to bee don, and they that do otherwise do go against the example and appointment of the Scripture, and so overthrow an Ordinance of Christ in the N. Testament. 1. *Argument.*

2. That which is *contrarie to the examples, rules and directions* of Scripture, cannot bee don without sin. ——But to administer the 2 *Argument.*

2 *Concluſ.* word or ſacraments without Ordination is *contrarie* to the examples and rules of Scripture; therefore it is unlawful, and cannot bee don without ſin.

3. *Argument.* 3. If *Sending bee more then Gifting* (by God's word) then there is ſomthing *more* by God's word required unto preaching, then ſole Gifting: ——But *Sending* is, according to God's word, *more* then Gifting, therefore ſomthing more then Gifting is required to make a preacher of the Goſpel.

That *Sending is more then Gifting*, is evident, becauſ Gifted men muſt bee ordained. *Timothie* was a man rarely Gifted, yet hee was ordained and ſent by the outward calling of the Church, 1 *Tim.* 4. 14. and ſo were the reſt of whom wee read, 1 *Tim.* 2. 7. *Act.* 13. 2, 3.

There bee two things required to make a *Miniſter*. 1. Gifts, which muſt bee tried and approved. 2. Ordination and ſolemn Inauguration into their Office. *Gifts* give not *Autoritie* to any man for any thing; the *Lawyer* at the Bar may have as great gifts as the Judg upon the Bench, yet becauſ hee hath not the like Commiſſion, hee may not intrude upon the Judges office. A private man may bee as *well Gifted* as a Juſtice of Peace, yet, without a Commiſſion, hee may not do his office; ſo is it in this preſent caſe.

There is but one branch of the ſecond Concluſion unproved, which ſaith that Ordination muſt bee by the *laying of hands of other Miniſters*, and this is added to put a difference between true and falſ Ordination: In ſom congregational Churches, they have their Paſtors ordained (i.e.) choſen and appointed by the people: Truely then they may preach and exerciſe *Miniſteriall Acts* in the name of the *People*, but not in the *name of Chriſt*, unleſs they did derive their Autoritie by Ordination from Chriſt.

It is a groſs miſtake to think or teach that *Church-power is Originally* in the People, as the *proper ſeat* and ſubject thereof, from them to bee derived and placed upon whom they chooſ: Chriſt gave all power to the Bodie of the Church *finaliter & objectivè* (i.e.) for their uſe and benefit, according to that of the Apoſtle. 1 *Cor.* 3. 22. All things are *yours*, whether *Paul*, or *Apollo*, or *Cephas*, all are *yours*, *i. e. for your ſervice and ſalvation*, but they *are not yours*, *i.e.* they are *not of your making and autorizing*: Church-power is *firſt ſeated* in Chriſt the Head and Apoſtle of our poſſeſſion, and from him committed to his Apoſtles, and from them to Biſhops and other Miniſters

ſters by ſucceſſion: they *commit the ſame to others* which themſelvs had firſt received, but (according to that known rule) *no man can give to another, that which himſelf hath not firſt received*, therefore the people which *never received Orders, nor Power* to adminiſter the word, ſacraments, and keies, how they can can beſtow it on others, is beſides all Scripture and reaſon: *Church-power* is in the *Miniſters* of the Church by *Derivation* from the Apoſtles, and *they alone* can commit, and *Tranſmit it unto others*. The Text is expreſs which ſaith, that Ordination is by the hands of the presbyterie. 2 *Concluſ.*

But how can you can juſtifie your calling to the Miniſterie, ſeeing you were ordained by *Biſhops*, and Biſhops from the Pope, and the Pope is from the devil. You loſt your *true ſucceſsion* in the Papacie, and the calling which yee *now have*, is *Antichriſtian*. *Object.*

The Papiſts ſay, wee have no true Miniſterie, becauſ at the Reformation wee *received it not from Rome*. The Browniſts ſay our Miniſters are not rightly called into their Offices, becauſ wee received it from *Rome*. Thus wee are condemned of all hands, one of theſe accuſers muſt needs charge us falſly, but admit both their allegations to have ſom truth, yet neither of them do conclude what they intend. *Sol.*

1. To anſwer the Papiſt, I ſhall onely crave leav to inſert among my plain pages, a letter of that moſt godly learned man, Dr *Reinolds* to a friend of his, who craved his help to anſwer the challenge of ſom Papiſts touching the *lawfulneſs* of our Miniſterie.

Dr Rainolds his Letter.

"Your godly requſt (good Mr *Barker*) I ſhould bee ſomwhat "better able to ſatiſfie, if I knew on what grounds theſe proud "popiſh challengers do perſwade themſelvs that none of you "can avow your vocation to the Miniſterie to bee lawful. But I "gueſs they do it on the ſame, that *Hart* in his conference with "mee, becauſ the ancient Canons Eccleſiaſtical aſcribed to the "Apoſtles ſay, *Epiſcopus duobus aut tribus Epiſcopis ordinetur, Presbyter "autem ab uno Epiſcopo:* and they think none of us to bee ordained "by a Biſhop, becauſ in the beginning of her Majeſties reign, one "popiſh Biſhop of Q. *Maries* beeing then left, none of our Biſhops "could bee ordained by two or three. Now if they build hereupon "(as to mee it ſeemeth they do, becauſ I finde no other reaſon in "[b] *Bellarmine*, [c] *Parſons*, or [d] the reſt, of this objection againſt us) "it may bee, that as *Hart*, when hee ſaw the anſwer that I made "thereunto, would needs have that whole point left out in our conference

[b] *Decter. c. 3.* [c] *Epitom. Controv. part. 1. Con. 4. q. 2.* [d] *Harding, Stapleton, Greg. de Valent.*

2 *Concluſ.* "ference, ſaying hee would not preſs mee therewith; ſo theſe men "will renounce their promiſs of ſubſcribing to the profeſſion of the "Goſpel, and forſaking Poperie, when they ſee you able to juſtifie "your calling to the Miniſterie. For I went to the Archbiſhop of "*Canterburie* his Regiſter, and taking thence a note how Biſhop "*Freak* (who ordained mee) *conſecratus eſt à Matthæo Cant. Roberto* "*Winton. & Edmundo Sarum*; and how each of theſe was conſecrated "by other three or four, as *Matthæus Cant.* by four that were Bi-"ſhops in King *Edwards* time, theſe again conſecrated by Archbiſhop "*Cranmer* (whom three with the Pope's conſent had conſecrated) "and ſo brought every one upward to thoſe times wherein the "Church of *Rome* acknowledged them ordained lawfully, I had no "ſooner ſhewed this extract to Mr *Hart*, but hee confeſſed hee thought "no ſuch thing could bee ſhewed, and that himſelf had been born in "hand otherwiſe, on the conceit above mentioned. You, who are "further from *London*, where the records are kept (though your "friend if need bee, can help you thereunto) may ask them, if they "think not Archbiſhop *Cranmer*, and the reſt in King *Henrie's* time, "to bee lawfully ordained Biſhops, which when they acknowledg "(becauſ the Pope confirmed them) you may offer this proof, that "our Biſhops ſucceeding them in King *Edwards* time, and ſo in "Q. *Elizabeths*, were conſecrated by three of them, or their ſucceſ-"ſors, out of the authentical Records of the Archbiſhoprick, *ſcil.* "that *Matthew Parker* the firſt Archbiſhop in Q. *Elizabeths* daies, was "thus by *William Barlow*, Biſhop of *Bath* and *Wells* in K. *Edward's* "time, *John Scorie* Biſhop of *Chicheſter*, *Miles Coverdale* of *Exeter*, *John* "*Hodgeskir* Suffragane of *Bedford*. If they acknowledg that hee and "all the reſt in like ſort were conſecrated by a number of Biſhops "ſufficient, but theſe not confirmed by the Pope, as the firſt in King "*Henrie's* time were, they muſt bring forth proof that without his "conſent no Biſhop is lawfully ordained, which ſoundly they never "can. If they ſay the Biſhops ſince *Cranmer's* time, were and are Here-"ticks, and therefore are not lawfully autorized to ordain; firſt here "they will fail in proof too, becauſ Hereſie is an error repugnant "to the word of God, and that wee hold any ſuch, they cannot "ſhew: then admitting the contrarie, and putting the caſe wee did, "to avoid ſo huge debate of all points in controverſie, their own "Principal Doctors, [a] *Dominicus Soto*, [b] *Bellarmine*, [c] *Greg. de Valentia*, "do teach out of S. [d] *Auguſtine* grounding on the Scripture, that Hereticall

[a] *In 4. ſent. diſt. 25. q. 1. Art. 2. Con. 2.*
[b] *De ſacram. in genere, l. 1. c. 26.*
[c] *Com. Theol. Tom. 4 diſt 9. q. 3. puncto 2.*
[d] *Lib. 2. c. 13. contr. epiſtolam Parmen. tract. 9. in Evang. Joannis, Jo. 9. 33.*

"retical Bishops may lawfully Ordain, and that it is an heresie, such "as the *Donatists* was, to denie it. What other cavils or sophisms "they are likely to use, I cannot imagine, but very willing to yield "you any help that I can, upon farther notice, I commend you to the "Grace of our good God, beseeching him to direct and strengthen "by his holy Spirit, your self, and the rest of your fellow Soul-"diers to fight his Battels. 2. *Concl.*

At Oxford the third of June. 1605.

JOHN RAINOLDS,

IF any doubt of this Letter, he may receiv satisfaction touching the Truth of it by som yet living in *Corpus Christi Colledg*, from whom I had this Copie.

But though this stop the *Jesuits* mouth, yet it *strengthen's* the other part of the Objection, with whom wee have chiefly to deal. *Object.*

Not at all: 1. For though our Consecration and Succession were *continued* in the times of the Pop's reign, yet it did not fetch its *Original* from the Pope: the Gospel founded out of *Sion*, and the Word of the Lord from *Jerusalem* even as far as *Britain long enough before* that Anti-christ of *Rome* was born. And though wee should not think the worst of the Gospel though received from *Rome* in her first pure state (whom *Paul* celebrate's for a famous Church.) Yet the light came to *England* first from *Jerusalem*, and not from *Rome*, as Mr *Fox* and Dr *John White* have learnedly demonstrated out of *Gildas* and sundrie other Autors, who affirm that *Britain* received the Gospel in the time of *Tiberius* the Emperor, under whom Christ was crucified; and though there bee som little variance among Autors about the time, yet that confirm's the Truth of the matter in which they all concur, that *England* received the Gospel *very early*, either by the preaching of som one of the Apostles or som of that time: mostly received is, that *Joseph* of *Arimathea* was sent by *Philip* from *France* to *Britain*, about the year 63. and laid the first foundation of the Christian Faith, which was confirmed and increased by others. *Answ.* 2. Rom. 16. 26. Col. 1. 6. Rom. 1. 6, 8. Acts and Monoments, l. 1. p. 1. &c. White's way to the Church § 49.

The same is confirmed by the Testimonie of *Tertullian*, in his Book against the Jews, where reckoning the *parts* of the world, whither the Gospel was dispersed by the sound of the Apostles, reciteth the parts of *Britain* unsubdued by the Romane's sword, yet subdued unto the *Adversus Judæos c. 7. Et Britannorum inaccessa Romanis loca, Christo verò subdita.*

2. *Cancl.* Scepter of Chriſt. 2. Again, the ſame Mr *Fox* relateth that about the year 180, King *Lucius* (the firſt Chriſtned King) ſent to *Eleutherius* the Biſhop of *Rome*, to receiv of him the Chriſtian Faith [others ſay to receiv *farther inſtructions* from him.] *Eleutherius* ſent unto him *Damianus* and *Faganus*, by whom the King was converted, with many of the people, and were baptized about the year 179 the Monumentsand Rites of Heatheniſh Idolatrie were ſubverted, Superſtition decaied, and true Religion increaſed; there were then in *Britain*, 28 Head Prieſts which they called *Flamines*, and three Arch-prieſts, which they called *Arch-Flamines*, having the *over-ſight of the manners over the reſt.* Theſe 28 *Flamines* they turned to 28 Biſhops, and the three *Arch-Flamines* to three Arch-biſhopricks having then their Seats in three principal Cities, *viz. London*, *York*, *Glouceſter*. In theſe daies, *Rome* was a *Virgin Church* not Anti-Chriſtian. And if wee grant that *England* received the Faith from *Eleutherius* Biſhop of *Rome*, yet hee was *neither a Pope nor Papiſt*. And from this *Apoſtolical root* do wee extract our Ordination and Succeſſion, as beeing well aſſured that very early in the Primitive Church, the Goſpel was planted here. And though the Papiſts object that the Faith was again extinguiſhed in *England*, yet Dr *White* ſhew's the contrarie, *viz.* that the Faith continued here from King *Lucius* to the coming of *Auſten* the Monk, whom *Gregorie* ſent hither 600 years after Chriſt, who when hee came *found divers Brittain Biſhops* and learned men, with a monaſterie at *Bangor*, who did oppoſe *Arrianiſm* and *Pelagianiſm*, and the *pride* of *Auſten* the Pope's Embaſſador.

Fox Acts & Mon. ubi ſupra.

Whites Way to the Church, § 49.

Secondly, I ſay, that the *rightfulneſs* of our Vocation is not *cut off, or nulled by ſuch a Succeſſion*; for that learned Letter as it confeſſeth the Succeſſion of our firſt Reformers to have been from men of the Romiſh Religion, ſo it teacheth truly, That *Heretical Biſhops may lawfully Ordain, and that it is an Hereſie, ſuch as the Donatiſh was to denie it.* To this agree's the judgment of our Saviour, who Teacheth that the Scribes and Phariſees have a *lawful Succeſſion from Moſes*, (they ſit in his Chair, their Calling is of God) though a *race of bad men* poſſeſſed that Chair, and Chriſt will have them *acknowledged* for the lawful Miniſters. So is our Calling and Succeſſion, though it paſſed thorough corrupt times: The *Scriptures themſelvs, Baptiſm, & the Articles of our Creed*, have all paſſed through the Papacie unto us, and yet they ceaſ not to bee *true Scriptures, not true Baptiſm*; much leſs doe's Ordination ceaſ to bee rightful, it beeing an act of *juriſdiction*, which may bee legally and lawfully performed by men of corrupt Faith. Wee

Mat. 3. 2. 3.

Wee must carefully *distinguish* the *Acts of Office* [which have their form and beeing from a root or fountain without us] from the *qualities of the man*, that perform's the Office. The man may bee naught, yet his Office good; and *Acts don by virtue* of his Office just and allowable, although the man and his Religion bee naught. As for instance, a *Popish* Landlord make's you a *Leas* of a Farm, your Leas is not Antichristian, but *good in Law*, though hee that demised it, bee for his Religion, a Papist. A Popish Judg doth pass a *sentence* in Court, which stand's good in Judicature: *His sentence* is not Popish, though hee that pronounced it bee a *Papist*; the reason is, becaus the *legal sentence is not of him*, nor from him, as a Papist, but a Judg, who doth but deliver that which hee hath received from *an higher root the Law*; So in this case, Ordination is an *Act of Office* derived from Christ, and it is not Popish though executed by a Papist. Wee do not rebaptize them that were baptized by a Popish Priest, becaus the *power of God's Ordinance* depend's not on the person that doe's execute the same, but upon an higher foundation, the Institution of Christ. Ministerial Acts are not vitiated or made *nul*, though they pass through the hands of bad men; But stand good to all intents and purposes to *such as receiv them aright*, by virtue of their Office *qutoritatively* derived from the first Institution. 2 *Concl.*

To *right* Ordination (besides the parties inward Call) are required, Two things: 1. On behalf of the *partie to bee Ordained*, hee must have sundrie qualifications, as integritie of life by which hee get's a *good report* even of those that are without: 2. Soundness in the Faith, hee must not bee an *Heretick* or misbeliever, but able by sound Doctrine to instruct and convince the gain-saier: 3. Hee must bee apt to teach, readie to communicate his knowledg to others. To right Ordination what is required.

Secondly, on behalf of them that *do ordain*, it is likewise required; 1. That they *take a trial* of their Gifts and Life, as *Paul* saith, Let them first bee proved, and then let them minister if they bee found worthie. 2. Then follow's *Ordination* it self, which is don, when then they are *Consecrated and set apart, and Autorized* with imposition of hands and praier to preach the Word in the Name of Christ, 1 *Tim.* 4.14. 3. Then follow's their *Election or designation* to their particular places and charges, which is don, *partly* by the voice of the people, *and partly* by the wisdom of the Guides of the Church.

Thus *are wee* Qualified, Called, Admitted and Autorized to execute the sacred Function, according to Scripture-Rules, and God hath *sealed*.

2. *Concl.* *ſealed to us the fruit of our Calling*, by the converſion of many thouſand ſouls, in Chriſt Jeſus wee by the bleſſing and aſſiſtance of the holy Ghoſt have begotten you, ſo that if wee bee not true Miniſters of Chriſt to others, yet ſurely wee are to the people of this Nation, and to ſom, (wee hope) of our preſent, though *unthankful and Cauſleſs* enemies.

Object. *Object.* But private men unordained may convert ſouls, as the woman of *Samaria* informed her neighbors, *Rahab* was converted by the Spies, *Aquila* and *priſcilla* helped *Apollos*, &c.

Sol. I ſhall Anſwer this point more largely under my laſt concluſion, for this preſent thus: I doubt not but much good is don by the faithful reproofs, counſels and inſtructions of private Chriſtians; women may ſave their husbands, at leaſt win them to a liking of Chriſtianitie; the Elder women muſt bee Teacher's of good things, and ſo the Members of the Church do edifie one another: But what? is this Chriſt's Ordinarie way? muſt this overthrow Chriſt's Order and Ordinance? No, by no means. If any of you bee *inwardly toucht* with the zeal of God's glorie, with a *ſenſ* of the peoples ignorance and miſerie, let ſuch beeing tried, and found *Orthodox and competently gifted*, bee Ordained. Let them give themſelvs to this work, and wee will *give them* the right *hand of fellowſhip*, without asking, of what *Univerſitie* they were. But beware how yee bring diſorder and confuſion into the Church, and ſo overthrow the Ordinance of Chriſt, upon ſerious conſideration of our third Concluſion which now followeth:

1 Cor. 7. 16.
1 Pet. 3. 1.
Tit. 2. 3.

3. *Concl.* Having proved in the fomer Concluſions, that the Work of the Miniſterie is an *Office appointed* of God, and that *Ordination* for executing that Office is an Ordinance of Chriſt in the New Teſtament our third Concluſion will naturally follow, *viz. That no man uncalled and unordained can, with good conſcience intrude upon that work and Office.*

This poſition or Concluſion is proved by two places eſpecially remarkable for this purpoſe, the firſt is that of *Zach.* 83. 3, 4, 5. And it ſhall com to paſs—that the Prophets ſhall bee aſhamed every one of his Viſion when hee hath propheſied, neither ſhall they wear a rough garment to deceiv, but hee ſhall ſay, I am no Prophet, I am an husbandman, for man taught mee to keep Cattel from my youth. 1. This place is a *plain Prophecie* of the times of the Goſpel, wherein many bleſſings are promiſed when the Meſſiah is com, *verſ* 1. 2.

2. The

2. The words, *verſ* 4.5. are *words of Recantation* and repentance of ſom that pretended the Spirit, and took upon them the Office of Propheſying, when as they were not Prophets, but husbandmen, or bred up to ſom other Trades. 3. The *means by which* this kind of Teachers were brought to ſhame and repentance, is the zeal of the Chriſtian Magiſtrate upon complaint made to him of their doings by their *deareſt* friends, *verſ* 3. And it ſhall com to paſs, that when any ſhall yet Prophecie, *i.e.* notwithſtanding *all ſpiritual* means uſed to cleanſ the Land of ſeducing ſpirits and Teachers of falſ Doctrines, *verſ.*2.) if for all this, they ſhall prophecie, then his Father and his Mother which begat him, ſhall ſay unto him, Thou ſhalt not live, &c. the meaning is this, that as in the Law of *Moſes*, *Deut.*13.5,8. Hee that pretended himſelf a Prophet and was *none*, was to bee puniſhed by the Magiſtrate: ſuch a like zeal ſhould bee uſed againſt falſ Prophets in the *New Teſtament*, their beſt friends endued with knowledg and diſcerning, ſhall *oppoſe* them, preferring their zeal and pietie towards God, before the natural affection they bear towards their own children. And there is reaſon (as Mr *Borough's* thinks) why their *beſt friends* ſhould withſtand them in this way: 3.*Concl.*

"1. Becauſ it is a thing abhorring to Nature, that men ſhould ſuffer "God whom they honor, to bee blaſphemed. 2. To ſee their "wives and children, and deareſt friends to bee *ſeduced* into waies "which wee think will undo their ſouls to eternitie, and not bee able "to help them nor our ſelvs, unleſs wee can perſwade the Seducer "to deſiſt, and ask them why they do ſo, and entreat them to for-"bear: Therefore theſe muſt com under the *Magiſtrates reſtraining power*. 4. Then follow's the *fruit* of the Magiſtrates dealing with them, *viz.* *Their ſhame and repentance*, they ſhall diſclaim their *uſurped profeſſion*, and confeſs that they were never brought up, nor fitted for it, and ſo return to their former courſ and *Trade* of living. This Scripture is fulfilled in *one part*, by the *riſing of falſ* Teachers in our daies, and if it bee not fulfilled in the other part, *viz.* *in their repentance*, one principal cauſ thereof, is, becauſ our Magiſtrates are ſo far from putting them to ſhame, that they rather *uphold them*, having *enfranchized* every Sect to hold Aſſemblies *to preach who will*; yea, to the *diſadvantage* of Chriſt's Goſpel, have *ſuffered* his Miniſters to bee *vilified* & reproched even in *Almanacks*, and to bee made the ſcorn and deriſion of the raging waves of the Sea, and mocking ſpirits, of which S. *Jude* complains, *v.*13.18. I pray God this bee not laid to their charge. Heart-diviſ. ons, p. 19.23, 24.

3. *Concluſ.* Our ſecond place is, *Num.* 16. 1, 2, 3, 5. *Dathan* and *Abiram* were Gentlemen of the Tribe of *Reuben* the eldeſt ſon of *Jacob*, *Num.* 26. 5, 9. This is that *Dathan* and *Abiram* which were famous in the Congregation, they thought they had as *much right to the Government* as *Moſes*, who came of a yonger Tribe, and therefore [like Levellers] they ſay to *Moſes* and *Aaron*, wherefore lift you up your ſelvs above the Congregation of the Lord, *ver.* 3. And when they were ſummoned to appear before *Moſes*, they refuſed, ſaying, wee will not com, *verſ* 12. 13. Is it a ſmall thing that thou haſt brought us out of a Land flowing with milk and honie, except thou *make they ſelf altogether a Prince* over us? their *quarrel* was eſpecially againſt *Moſes*, againſt the *Civil Power*. *Korah* for his part was a *Levite*, and hee would have *none above him* in the Church, hee would needs do the office of a Prieſt as well as *Aaron*; ſeek yee the *Prieſthood alſo*, (ſaies *Moſes* to him, *v.* 10.) His quarrel was *Eccleſiaſtical* againſt *Aaron*, *verſ* 11. What is *Aaron* that yee murmur againſt him? Thus yee ſee how *Korah* did endevor to make *common the Offices* of the Prieſthood, and why? becauſ (ſaid hee) *all the Congregation* of the Lord is holy, *verſ* 3. *All have the gifts of the Spirit*; as if God's Ordinarie gifts of *Sanctification*, did take away *diſtinction of Callings* and Offices: But what ſaies *Moſes* to all this geer? *verſ.* 5. To morrow the Lord will ſhew *who are his and who is holy*, and will cauſ him to com near unto him, *i. e.* God will, *by miracle ſhew whom hee accepteth for his ſervant in the Government, you or mee:* And who is *holy*, *i. e.* whom hee hath *conſecrated* to com near unto him by ſpecial Calling to do the Office of a Prieſt, *Aaron or you*. All the Congregation is *holy*, by the Gift of *common vocation* unto Grace, but not by *ſpecial Gift of conſecration* to the Office of a Prieſt. As *Paul*, 1 *Cor.* 11. 7. ſaith, that the Husband is the *image* of God in reſpect of *domeſtick Autoritie*; the wife is the image of God in reſpect of the *gifts of grace*, as well as her Husband; but the Husband, and ſo every good Magiſtrate hath on him a *twofold image* of God: 1. One by gifts of Grace *common* with other Saints. 2. The other by *ſpecial Calling* and Autoritie to his Office in Church or State.

Well, you ſee *Korah's ſin* what it is; but how doe's the Lord take this at his hands? ſee *v.* 35. Thoſe 250 men which offered incenſ and *invaded* the holy Office, were burnt to death with fire from Heaven. And for a *Monument* to all Poſteritie, that None who is not Called and Conſecrated, ſhould preſume to take upon him the Office of *miniſtring holy things*, to make himſelf near to God in theſe peculiar Ser-

Services, God commanded the Censers, wherewith they had offered the Incense, to bee kept for a *memorial* unto the children of *Israël*, that no *stranger*, which is not of the seed of *Aaron*, com near to offer Incense before the Lord, that hee bee not as *Korah* and his Companie, *vers.* 40. Also God commanded *Aarons* rod that budded, to bee kept for a *token against the Rebels*, and thou shalt quite take away their murmurings, *Num.* 17. 10. And they shall know that whosoëver cometh *near* to the Tabernacle of the Lord, without a Calling to do the Office of a Priest, is *in danger to die*, as *Korah* did *vers* 13. 3. *Conclus.*

But what is this to us? In the Old Testament God had precisely limited the Priests Office to *one Tribe*, how doe's this reason hold in the New Testament?

The application hereof is made by S. *Jude*, *vers* 11. To the times of the New Testament. Wo unto them, for they have ran greedily after the error of *Balaam* for reward, and *are perished in the gain-saying of Korah*: Hence I thus argue, *If the sin* of *Korah* is, and may bee *committed in the New Testament*, then it follows undeniably, that in the New Testament it is a sin to *level Church-Offices*, or intrude into the actions of *sacred Ministerie*, whereto one is not Called, least hee perish in *Korah*'s sin. *Answ.*

The Apostle S. *Jude* fore-telling what Sectaries then were, and should bee in Christ's Church, and setting them out by certain *characters* by which they might bee known among others, hath this, *vers* 11. That they are *guiltie of Korah's gain-saying*.

In which words *I note three things*: First, that the sin of *Korah* is and may bee *committed* in the New Testament.

Secondly, That *none can* commit the sin of *Korah* under the New Testament, if there were not a *Distinction* and *reservation* of ministerial Offices and Autorities to men set apart for that work, as in *Korah's* time.)

Thirdly, That those of whom *Jude* speaks, are *therefore guiltie of Korah's* sin, becaus they *invaded* the Office of the *Gospel-Ministerie* [for now wee have no *proper Priests nor sacrifices*] as *Korah* did *the Office of the Priesthood* under the Law: That old Priesthood is changed, Christ hath erected another Ministerie in their stead, which must bee *preserved inviolable* from all invaders, as that of *Aarons* was, for els the sin of *Korah* could not bee committed in the times of the New Testament. But seeing the sin of *Korah* is committed under the New Testament, our conclusion stand's good, that it is a sin for men *uncalled* to exercise

3. *Concl.* the Office of the *Gospel-Ministrie* or of a Prophet being bred up to feed Cattel, &c.

Add hereunto, for close of all, that of the Apostle, *Heb.* 5. 4, 5. No man taketh this honor to himself, but hee that is Called of God,
1 Kin. 12. 31. with c. 13. 33. as *Aaron* was. It was a sin in *Jeroboam* to make Priests of the *lowest* of the people, which *were not of the Tribe of Levi:* When *Jeroboam* revolted from the Hous of *David*, hee *changed the worshp and the Ministerie*,
1 Chron. 11. 13. (the honest Ministerie were not for his turn) least the people should return to their dutie, but God cursed this devillish policie, for this thing *became sin to the Hous* of *Jeroboam* to cut it off, and destroy it from the face of the earth: As then, so *now it is a sin* for any man to take that honor to himself: The *Apostles* words are *general* and *Argumentative* to this sens, becaus no man ought to intrude into this holy Office without a Calling, therefore neither might Christ; if a man take an Office, not appointed of God thereunto, it is no honor to him.

Res. No man can *make himself a Steward or Embassador*, no man can do any thing in God's Hous, as *his Steward or Embassador to preach his Covenant and set thereto God's seal*, but they that have *Commission* from God. Now a Commission is the *imparting* of a power to us, which *before* wee had not. By *virtue* of God's Commission wee are Stewards of God and Embassadors for Christ ὑπὲρ Χριστοῦ πρεσβεύομεν. 2 *Cor.* 5. 20. Christ hath *committed to us* the word of reconciliation, and *wee in his Name and with his Autoritie* do *tender and seal God's Covenant:* Without God's Commission, all sacred actions are meer *nullities and mockeries*, like a *Judgment* without a *Jurisdiction*; of no more Autoritie, then if a private person should give sentence upon the Bench, or Mid-wife Baptize your Children: The Pharises questioned *John* for baptizing, *Joh.* 1. 25. And Christ for Preaching, *Mat.* 21. 23. The Priests and Elders of the people came to him as *hee was Teaching*, and said, by what *Autoritie* dost thou these things, and who gave thee this Autoritie? Christ doe's yield the challenge to bee just, if hee could not have *shewed his Autoritie*, and therefore in his Answer, Christ doth avouch both *Johns* and *his own Ministerie* to bee from Heaven, *vers* 2. 25. The Apostle is clear, that God is the *Autor*,
1 Cor. 12. 28. *who set's the ordinarie Pastors and Teachers* in the Church, as *well as* the Apostles and Prophets, and *without his setting*, wee can no more do the Office of Pastors and Teachers *then of Apostles*. Wee must *attend* God's Calling to God's imploiment.

From

For the premiſes, I conclude in the words of Mr *Hooker*. "The 3. *Concl.*
"Miniſterie of Divine things is a *function* which as God did himſelf *Hooker* Pol. 5.
"Inſtitute, ſo neither may man undertake the ſame but by Autoritie § 77.
"and Power given them in lawful manner——They are therefore
"Miniſters of God, not onely by way of *Subordination*, as Princes and
"Civil Magiſtrates are, whoſe execution of Judgment and Juſtice,
"the ſupreme hand of divine providence doth uphold, but Miniſters
"of God, as *from whom* their Autoritie is derived *and not from men*:
"For in that they are *Chriſt's Embaſſadors* and his laborers, who
"can give them their Commiſſion, but hee *whoſe moſt inward affairs*
"*they manage?* Is not God alone the Father of ſpirits? Are not ſouls
"the purchaſe of Jeſus Chriſt? What Angel in Heaven could have
"ſaid to *Peter*, Feed my ſheep? preach, baptize, do this in remem-
"brance of mee, whoſe ſins yee retain they are retained, and whoſe
"yee remit, they are remitted? What think yee, are theſe *terreſtrial*
"*ſouls?* the power of the Miniſterie of God tranſlateth out of dark-
"neſs into glorie, it doth diſpoſe of that fleſh which was given for
"the life of the World, and it poureth malediction upon the
"heads of the wicked. —The *things wee do*, ſhew that wee are and can
"bee Commiſſioned by *none but Jeſus Chriſt*. All the Princes of the
"world cannot give us this Autoritie and Commiſſion, wee cannot
"bee *Deputies in theſe Divine things*, becauſ themſelvs have not the
"chief power to *diſpence the things in perſon*, nor to *beſtow* the bleſſings
"and curſes at their will and command, whereof wee are made the
"Inſtruments. What impudence then is it for Mechanicks who have
received Commiſſion neither from God nor man, *to intrude into this Office?*

Som have ſaid, What *evil* is it for gifted men to preach though un- *Object.*
called, mee thinks they do well, better then your drie dunces of the Clergie, they hold forth Jeſus Chriſt, &c.

Wee envie no mans gifts, wee diminiſh them not, onely wee plead *Anſw.*
for Chriſt's Ordinance: Let them ſubmit to Chriſt's Ordinance to bee tried and Ordained and then Preach and ſpare not; elſ there's evil enough in ſuch under-takings, judg with equitie. 1. *What evil* is it for a private man to *execute the office* of a Conſtable? to *pull a Judg from the Bench?* mee thinks hee doe's better reform manners and puniſh vice, then your old rotten Magiſtrates: muſt wee *ſtay* for a *Commiſſion* when things bee amiſs? *Abſalom* will miniſter juſtice better then his Father *David*; aie, by all means; things are like to go well,

3 *Conclus.* if every man that reckon's himſelf gifted, may bee *judg what is beſt*, and *himſelf the fitteſt* to do it. But God is a God of Order, Unitie, Peace, and not of Confuſion. 2. And this I dare affirm, that the Devil hath not a more ſubtil *prevalent engine* to pull down the Kingdom of Chriſt, and ſet up his own [which is eſtabliſht by Hereſie, Sedition, Falſ-worſhip, Envie, Hatred, Schiſm, Diſſention, &c.] then by *deſtroying the Miniſterie* whereby God hath erected and built his Church: But as long as Chriſt will have a Church among us, hee
Rev. 1.16,20. will hold thoſe *ſtars in his right hand*; And whenſoëver you ſee them
Luk. 19.41,42 pluckt out of the Firmament of the Church, then look for nothing
2 Chro. 36.16. but a *ſad night* of darkneſs and miſerie upon this Nation: They are the greateſt *malignants* and avowed enemies of our Nation, that are haters of it's *Miniſterie*. But let them beware what they do, for if hee
Matt. 10 41. that *loveth* and receiveth a Prophet in the name of a Prophet, ſhall receiv a Prophet's reward, then hee that *deſpiſeth*, derideth, hateth, vilifieth a Prophet in the *name* of a Prophet, or becauſ hee is a *Miniſter* of the Goſpel, hee carrie's in his *breaſt* the mark of a Reprobate, and let him bee ſure that hee ſhall receiv the reward of a Prophet-hater.

The truth is, God hath made *theſe Preachers a check, a ſhame*, and *a*
See Mal. 2.3, *juſt rebuke* to a rotten, *formal, dead Clergie*, that underſtood not, nor
7,8,9. ever endeavored the converſion of ſouls; God would by a fooliſh people *provoke* men of abilities to a more ſpiritual and conſcionable diſcharge of their duties, *were good* this uſe were made of it; But what *good* elſ this promiſcuous preaching hath don, how it hath advanced truth or godlineſs, is their part to ſhew. What *miſchief* it hath don, what *Errors* it hath ſpread, how many *unſtable* ſouls it hath beguiled, what fearful Schiſms and Factions it hath brought into our Land, what *diſcord* among brethren, &c. There bee too many Inſtances in moſt Counties of *England*. By ſuch like men, you ſee what preaching you are like to have, if ever your eſtabliſht Miniſterie bee extinguiſhed. People by degrees will grow to a *loathing and contempt* of the Goſpel preached, through their prophaning it with their *fulſom* fooleries.

I ſhall cloſe up this point with a remarkable paſſage of Mr *Owens* in his Treatiſe of *Toleration*, joined with *that Sermon of his*, which hee preached before the Houſ, *Jan.* 31. 1648.——His words are theſe:
Mr *Owen of Toleration*, p. 82. "There are a ſort of perſons termed in Scripture ἄτακτοι unruly, "diſorderly, 1 *Theſ.* 5.14. ἀγοραῖοι of the *baſer ſort*, *Act.* 17.5. ἄτοποι *abſurd*,

"*absurd*, unreasonable men, 2 *Thes.* 3. 2. ἀτόπων *lawless and diso-* 3. *Concluſ.*
"*bedient*, 1 *Tim.* 1. 9. and the like disorderly, vagabond, wandring,
"irregular persons, fixed to no calling, abiding in no place, taking
"no care of their Families, that under a *pretence of Teaching* the truth
"without mission, without Call, without warrant, uncommanded,
"undesired, do go up and down from place to place, creeping into
"Houses, &c. Now that such waies as these, and persons in these
"waies may bee *judicially enquired into*, I no way doubt: I did yet
"never observ any other issue upon such undertakings, but *scandal* to
"Religion, and *trouble* to men in their *civil Relations*; Therefore ac-
cording to the Apostles order, 1 *Cor.* 7. 24. Let every man in the
same Calling wherein hee was Called (to Christianitie) therein
abide with God, studying to bee quiet, and to *do his own business, and* 1 Thes. 4. 11.
not other mens, as the Lord hath commanded.

The chief Argument for preaching without Ordination, is taken 1. *Object.*
from *Act.* 8 *ver.* 4. with *Act.* 11. 19, 20. they that were scattered abroad
upon the persecution that arose about *Stephen*, went every where
preaching the Word, yet these that were scattered, were *not Ordained
men*, therefore men *unordained* may Preach.

1. It must bee in such cases as in the Text, This example will not *Answ.* 1.
hold in cases altogether *unlike*: Suppose that when Ministers are
persecuted, Congregations scattered, when Christians are fain to
flie into strange Countries among Infidels, when such cannot bee
had, as by God's ordinary Call have power to preach, I say, admit
that in such a Case, any man may preach the Word, declare among
the people the name of Jesus Christ, his Death and Resurrection; yet
by what *analogie of reason* can this bee alleged against the *established
course* provided in Scripture for sending men to preach? In Case of
extreme danger, when I am *assaulted for my life*, I may rather kill then
bee killed, I may bee my *own Magistrate*; But this warrant's not an
ordinarie usurping of the Magistrates sword; so in our present Question:
When wee have a *Rule* and an *extraordinarie* Example that crosseth *Rule.*
that Rule (as in the case of *Phinees* and *Abraham's* killing his son)
then wee must *leav the Example and follow the Rule*; wee must not fol-
low *dispensations* and forsake the *standing precept*.

2. But how will it appear that these [*They*] in the Text, that *Answ.* 2.
preached abread, were men *unsent and unordained?* seeing there bee pre-
cepts in Scripture for Ordination, if wee finde any *doing* the work of Col. 4. 10, 11.
Elders, wee are to *presume* that they are Ordained, though their Ordi- Philem. v. 24.
nation

3. *Concl.* nation bee not *recorded*, as *Marcus Ariſtarchus, Demas, Lucas, Tychichus, &c.* And that *thoſe preachers above mentioned*, were *ſo ſent*, I ſhall offer unto you, for proof, theſe *Textual* conſiderations.

Act. 9. 10. Act. 11. 8. 1. All that are *named*, as *Philip* the Evangeliſt, and *Ananias*, and *Lucius* of *Cyrene*, were men in Office.

2. Nothing appear's to the contrarie, but all make's for it, That *the ſeventie were at Jeruſalem* till that ſcattering, they kept companie with Chriſt while hee lived, and *with the Apoſtles* at *Jeruſalem* after hee was Aſcended, *Act.* 1. 21. (*For out of the ſeventie, Matthias* was choſen to bee an Apoſtle,) and becauſ they neſtled themſelvs in their warm quarters at *Jeruſalem*, God ſend's a perſecution to *diſperſ them about* their buſineſs, that ſo the preaching might bee more fully known according as Chriſt fore-told, *Act.* 1. 8. ſo it came to paſs the *ſeventie were appointed* to preach in the places where *thoſe that were ſcattered, did preach*, *Act.* 8. 1. Therefore it is altogether likely that theſe were the men.

3. Beſides, it is ſaid, *Act.* 6. 7. that a great Companie of the *Prieſts were Converted* to the Faith, and theſe were *Paul's Fellow-helpers* unto the Kingdom of God, *Ariſtarchus* and *Marcus*, and *Jeſus* which is called *Juſtus, who are of the Circumciſion*, theſe were *Preachers* of the Goſpel with *Paul*, *Col.* 4. 10, 11. And they beeing *Prieſts*, were Autorized by their *former Calling* to preach. Therefore when the Text ſaies, *Act.* 8. 1. They were *all* ſcattered abroad except the Apoſtles, this cannot bee meant of *all the Church* (for there remained many houſholds of them, *verſ* 3.) but of them, who did *preach Chriſt* at *Jeruſalem* as *Stephen* had don, theſe were eſpecially aimed at in the perſecution, and they *ſeeing* how it fared with *Stephen*, betook themſelvs to preach abroad, the Apoſtles that remained behinde were perſecuted, *James* was killed with the ſword, and *Peter* impriſoned, *Act.* 12. 2.

4. Circumſtance evidencing this Truth, is that of *Act.* 11. 20. where it is ſaid, that *ſom of them* were men of *Cyrene and Cyprus*, who when they were com to *Antioch*, ſpake unto the *Grecians*, preaching the Lord Jeſus. By theſe, wee may judg *what the reſt of them that preached were*, when 'tis ſaid, *ſom of them* were men of *Cyrene*, the reſt were of the *ſame rank*, though not of the ſame Cities. But theſe men of *Cyrene* and *Cyprus*, were they *lawfully Called* and ſent forth to preach?

Queſt. Had they *any ſpecial Calling?* I conceiv they had for theſe reaſons:

Firſt,

First, Becauſ they were the *firſt* that converted the people of *Antioch* unto the Faith, *Act.* 11.21,22,24. And God *gave teſtimonie* to their word by ſigns and wonders, *verſ.* 21. the hand of the Lord was with them, *viz.* to heal the ſick, &c. as was uſual in the firſt planting of Churches. If they had not an *ordinarie* Calling, yet ſurely they had *an extraordinarie one*, becauſ their Doctrine was *confirmed with ſigns* following, *Heb.* 2.4. *3. Concluſ. Reaſon* 1.

Secondly, Theſe *wonder-working Preachers continued* at *Antioch*, till *Barnabas* was ſent thither unto them from *Jeruſalem* to confirm the people in the Faith, theſe men *continuing at Antioch*, are *expreſly called Prophets and Teachers*, *Act.* 13 1. Now there were in the Church that was at *Antioth* certain Prophets and Teachers, as *Barnabas*, and *Simon* called *Niger*, and *Lucius* of *Cyrene*; and theſe miniſtred unto the Lord, *verſ.* 2. *Reaſon* 2. Act. 11.22.

Thirdly, They that are called *Prophets and Teachers*, *Act.* 13.1 are the *verie ſame that fled and came firſt to Antioch* and converted that people, *Act.* 11.19. For 'tis ſaid, *verſ* 20. that they were men of *Cyprus* and *Cyrene that came firſt to Antioch and preached*, and one of them, *Act.* 13.1. is *Lucius* of *Cyrene*: *Lucius* therefore of *Cyrene*, (called a Prophet, *Act.* 13.1.) was one of them that fled from *Jeruſalem* upon that Perſecution, *Act.* 11.20. Hence I gather that ſeeing they that *preached* at *Antioch* and converted them, *were Prophets and Teachers*: And they that converted the *Antiochians* were *the ſame that fled from Jeruſalem* upon that perſecution, therefore they that *fled and preached were not men meerly Gifted*, but duly Called. *Reaſon* 3.

Theſe *Textual* circumſtances give ſufficient ground to affirm that thoſe which preached upon that ſcattering, had ſom ſpiritual Calling thereunto; far better grounds then can bee alleged to the contrarie. Put altogether thus: They *all*, *i. e.* they which had kept companie with the Apoſtles and were of the ſeventie, or of the converted Prieſts, *They are they that preached abroad*: 1. Becauſ they onely are named: 2. Becauſ the ſeventie were appointed to preach in *thoſe places where they that were ſcattered*, did preach: 3. Becauſ they were men approved by ſigns and wonders: 4. Becauſ ſom of them are expreſly Called Prophets and Teachers, beeing the *very ſame men* that came to *Antioch*, and fled from *Jeruſalem*. Let the ſame bee ſaid of you, and then preach in God's name, elſ ſuch a pattern will not *juſtifie* you, nor bee a fit parallel for for your actions.

3. *Concluſ.* *Apollos* was *no* ordained Miniſter, yet hee preached, *Act.* 18. 24.

2. *Object.* Hee was an *Autorized publick* Preacher in the Church of *Corinth*,

Anſw. for who is *Paul* or *Apollos*, but *Miniſters* by whom yee believ, 1 *Cor.* 3. 5. *Paul* ſpeak's of him, as his *fellow-laborer and ſteward* of the myſteries of God, 1 *Cor.* 4 1,6. Yea, it ſeem's that *Apollos* did Baptize as well as preach, for the *Corinthians* were divided into Sects according to the *Names and Number* of them that taught, and baptized them, (1 *Cor.* 1.12.) as *Paul's miſliking* of them doe's import, *verſ* 13. were yee baptized into the Name of *Paul?* And ſeeing ſom did call themſelvs by the *name of Apollo*, it follow's *that hee did alſo Baptize from which time* they would call themſelvs by the name of *Apollo* as others did of *Paul.*

See Church-members ſet in joint, by *Filo-dexter Tranſylvanus* againſt *Chillinden.* p. 17.

'Its true indeed, *Apollos* preached at *Epheſus* before hee came to *Corinth*, *Act.* 18.24,27. But ſeeing wee read that hee *was a Miniſter*, and yet read of *no new Ordination* received after his coming to *Corinth*, wee muſt conclude, that hee was an autorized Preacher when hee preached at *Epheſus.*

Object. But hee knew onely the baptiſm of *John*, *i. e.* the Doctrine of *John*, hee had been baptized *onely with water in the* name of Chriſt.

Sol. What of that? Yet hee might bee as *true a Miniſter* of the New Teſtament as *John Baptiſt* himſelf: for *John* taught the people that they muſt repent and believ on Jeſus Chriſt, and ſo hee baptized them, *Act.* 19.4. The *ſame Doctrine* did *Apollos* preach, *Act.* 18.25,28. Hee taught diligently the things of the Lord, and mightily convinced the Jews that Jeſus was Chriſt.

The Baptiſm of *John* and of Chriſt *diſtinguiſhed*, *Act.* 19. 4,5. are *not two Baptiſms of water*, but onely one with water which is called *John's Baptiſm*, *Act.* 19. 3. and the *Lord's Baptiſm*, *Act.* 8. 16. But *Chriſt's Baptiſm in diſtinction from John's*, was the *pouring forth* of the holy Ghoſt upon the Apoſtles, and others in thoſe daies, as S. *Peter* doe's *expound* it, *Act.* 11. 15,16. ſaying, That as I began to ſpeak, the holy Ghoſt fell on them, as on us at the beginning, *then remembred I the words* of the Lord, how hee ſaid, *John indeed* baptized with water, but yee ſhall bee baptized with the holy Ghoſt—compare, *Act.* 8. 15, 16. when *Peter* and *John* were com to *Samaria*, they praied for them, that they *might receiv the holy Ghoſt*, for as yet hee was fallen upon none of them, *onely they were baptized in the Name* of the Lord Jeſus.

Act. 10. 44. 46.

This

This Baptiſm of the holy Ghoſt ſhed on them, was *uſually don by the laying on not of water*, but of hands, *Act.* 8.17. *Act.* 19.6. 3. *Concluſ.*

Paul ſaie's 1 *Cor.* 14.31. yee may all prophecie one by one, that all may learn, for the miniſtration of the Spirit is given to every one to profit withal, Chap. 12. 7. therefore all that bee able, may preach. 3. *Object.*

Paul's purpoſe there, is to give directions concerning the uſe of ſpiritual gifts, ſpecially that of Tongues and Prophecie; And becauſ ſome uſed their gifts for *oſtentation*, not for edification; therefore hee telleth them, that in what kind ſoëver *any gift manifeſting the Spirit*, is beſtowed on any man, it is to this *one end*, for the profit of all, Chap. 12.7. *Anſw.*

Secondly, Note that theſe gifts were *diverſly diſtributed*, not given *all to one*, nor *any one gift to all*; but to *one* was given to ſpeak with Tongues, to *another* Miracles, to *another* Prophecie. And every one might exerciſe his *own gift, but not anothers*: Hee that had the gift of Miracles, might do his Miracle, but *not go about* to ſpeak with Tongues, and hee that ſpake with *Tongues* might not attempt to heal nor to Prophecie; God gave not all theſe gifts to one, but one to one, another to another, *dividing in parts* to every man as hee will. Prophecie was a chief gift, extraordinarily inſpired, as was the gift of Tongues or healing, and the Prophets *were they, which by a ſpecial* and extraordinarie gift interpreted Prophetical Scriptures to edification and conſolation; Now *Paul* beeing to *regulate* this gift, ſaith, yee may all prophecie one by one, *i.e. all that bee Prophets*, all that have a matter revealed to them, (*verſ* 30. if any thing bee revealed to another that ſitteth by, &c.) *All, ſuch may take their turns in Prophecying, not any one elſ*; for at *Corinth, all* were not Prophets. 1 Cor. 12, 10. verſ 11. 1 Cor. 14.3. 1 Cor. 12,29.

This then is the plain meaning of that place, as hee that had not the gift of Tongues or of healing might not attempt to heal or to ſpeak with Tongues, ſo hee that had not the gift of prophecie, might not undertake to exerciſe it.

Thirdly, Becauſ our men take theſe Prophets to bee *ordinarie gifted* Chriſtians, and ſo their *practices imitable*: I ſhall by three reaſons prove the contrary, *viz.* That prophecying in that place, was an extraordinarie, and not a *ſtanding ordinarie gift* in the Church. 1 Cor. 14.

1. Becauſ S. *Paul* ſaie's of them, that they had ſom *ſpecial* matters *revealed to them of a ſudden*, whilſt another was prophecying, they *Reaſon* 1.

3. *Concl.* *onely sitting by*, and not *using the help or operation* of any facultie of their *own*, as their wit, memorie, reading: they spake by divine inspiration, like the old Prophets.

Reason 2. 2. And accordingly wee finde them in a *rank and order* of men set with the Apostles *above the most* eminent Gifted Christians, 1 *Cor.* 12. 28. first Apostles, *secondarily Prophets*—And as the Apostles, so they *had their knowledg* of the mysterie of Christ *by revelation*, as *Paul* witnesseth, *Ephes* 3. 5. as it is now *revealed* to his holy Apostles and *Prophets by the Spirit*. Prophecie therefore was no *standing gift*, and Prophets were not ordinarie gifted believers, but a rank of men in Office above Pastors.

Reason 3. 3. All these gifts (1 *Cor.* 14) were of the same nature for the *manner of their Donation*, and for their *continuance*, *i.e.* to last for a time onely, wherefore seeing the gift of *Tongues and Miracles* is ceased, the gift of Prophecie is *also ceased*, for this was given in the same manner, and placed among the extraordinarie gifts, 1 *Cor.* 12. 10. whereupon I conclude, that the *Prophecying* in the *Corinthians*, is no *pattern for the practice* of our gifted Speakers, who, I presume, have not the *face to take the place of Prophets next to the Apostles above Evangelists and Pastors*,—Nor to affirm that they have their knowledg by *revelation* [for then what need they *plead their parts or gifts*, seeing Inspiration or Revelation is not a facultie of the minde.] And seeing the gift or prophecie is *ceased*, it is now a gross *taking of the name to counterfeit it*, as also it is to *imitate* the miraculous works of Christ and his Apostles.

Object. If they had been inspired, they could not bee *subject to the judging* of others, seeing they could not then err: But the Text saies, that the spirit of those Prophets is subject unto the Prophets; therefore they were but ordinarie men, 1 *Cor.* 14. 29. 32.

Answ. This Argument follows not becaus the Apostles *were inspired* and could not err, yet they submitted their Doctrine to trial, *Act.* 17. 11. And becaus Satan can transform himself into *an Angel* of Light, and his ministers as the *Ministers of Christ*; and becaus as there were false Prophets of old, so there shall bee *false teachers* among you, for *this caus* wee are commanded to *trie their spirits*, *i.e.* the Doctrines propounded under the name of the *spirits inspiration*: And to prevent *diluſions in this kind*, God gave a gift of discerning of spirits, whereby to know a true Prophet from a false, which spake for his own spirit: yea, the Prophets themselvs had a *spirit of judging*, *vers* 29. And

2 Pet. 2. 1.
1 Joh. 4. 1.

therefore

therefore it was ordained that the Doctrine of every Prophet ſhould bee ſubject to the *Examination* of other Prophets, who ought to judg by the *Rule of God's Word*, whether that which was ſpoken, were by the *motion of God's Spirit*, or by a ſpirit *meerly humane*; and this was no *diſparagement* to thoſe Prophets, to have their Doctrine and Interpretations judged by others endued with the *ſame Spirit*. (*Nam etſi homo ſpiritualis à nemine judicatur, tamen qui à nemine judicatur, judicatur à ſpiritu Dei.*) Theſe Prophets were *greater then the Ordinarie* Paſtors and Doctors, yet *inferior to the Apoſtles* and Prophets which were the Pen-men of holy Scripture, as that learned Dr *Rainolds* hath obſerved) they had indeed *gifts and inſpirations more* then ordinarie for opening of Scriptures, but not the Spirit ſo *inceſſantly aſſiſting them*, as they had that *wrote* the Scriptures. *Nathan* though a Prophet, yet hee had not the ſpirit inceſſantly ſpeaking in him, hee ſpake out of his *own humane judgment* and reaſon, when hee bad *David* to build the Temple, ſo did *Samuel* judg concerning *Eliab* the eldeſt ſon of *Jeſſe*, 1 *Sam.* 16.6,7.

3. *Concluſ.*

Lect. Apocr. To. 1. *l.* 34 *p.* 300, 301, 305.

2 Sam. 7.3.

Meminiſſe oportet (ſaith Dr *Rainolds*) *dona ſpiritûs ſecundùm menſuram hominibus diſtributa eſſe, & cùm inſint in illis primitiæ quidem Spiritûs Sancti, unà etiam ineſſe reliquias ſpiritûs humani. Nemo autem novit, quæ ſunt hominis, niſi ſpiritus hominis; Nec quiſquam novit, quæ ſunt Dei, niſi Spiritus Dei; Itaq; quæ tradunt viri Dei, Prophetæ hi, de quibus loquimur, profecta eſſe poſſunt ab humano ſpiritu, qui adhuc etiam in illis eſt, idcirco doctrinam ſuam ſubmittere debent fratrum ſuorum examini & judicio, neq; enim omnia ſemper Deus ſervis ſuis revelat, ſed id quiſq; poteſt aliquando dicere, quòd Elizeus, cùm adipſum Shunamitis accederet, hoc Jehova celavit me, neq; indicavit mihi*, ibi. p 305.

If their Doctrine *may bee judged*, it may bee *refuſed as beeing poſſibly* ſubject to error, not *when they ſpeak by Inſpiration*, but becauſ *'tis poſſible*, they might ſpeak by a *humane ſpirit*, or *by a falſ ſpirit*, and *that could not bee known, but by examination*; therefore the Apoſtle will have thoſe Prophets Teaching *ſubmitted* to the judgment of others, that have the ſpirit of Prophecie, that ſo by the *harmonie* and *conſent* of their Doctrines, the *unitie* of the ſpirit, by which they all ſpeak, may bee *evidenced* and approved. Now this could not befal the *Pen-men* of holy Scripture, who ſpake as they were moved by the holy Ghoſt, and not of their *own ſpirits* at any time when they preach't or writ any part of Scripture. Whatſoëver the Apoſtles preached or wrote, it is of Divine Autoritie, becauſ they wrote it.

2 King. 4 27.

1 Cor. 14.37.

3 *Concluſ.* Som be ſo inconſiderate as to plead for their pattern and warrant
Object. 4. Chriſt's making *Preachers of Fiſhermen*; why therefore may not Tradſmen preach?

Anſw. Nothing can make more directly againſt you: 1. Chriſt called them *from their Trades* to an higher imploiment to bee Fiſhers of men, and they *left their Trades* to do this Work; But you ſay, *keep on your Trades and preach too.* 2. Chriſt, who is the Autor of the Miniſterie of New Teſtament, *Called them, trained them up* in his School as Diſciples, then hee *Ordained Twelv* that they ſhould bee with him, that hee might ſend them to preach, *Mark.* 3. 14. But you preach without any ſuch Calling, Training up, Ordaining or ſending. 3. Chriſt ſent them out two and two to preach, and *gave them power* to heal the ſick, cleanſ the Leapers, raiſ the dead, caſt out Divels. Chriſt *enabled* them for the work which hee ſent them about; But you have no *ſuch miſſion*, nor *new abilities*: Here is the difference between Chriſt and men, hee doe's not *finde men fit*, but *make's them fit*, and ſo ſend's them; But wee muſt *finde them* fit, or elſ not ſend them: Neither muſt any run before they bee ſent. *Jer.* 23. 21. I have not ſent theſe Prophets, yet they ran, &c. Theſe are the chief Arguments for preaching without Ordination, for farther ſatisfaction wherein, and of all Mr *Chillenden*'s Objections, I refer the Reader to that acute, ſolid ſhort Treatiſe, entituled, *Church-members ſet in joint*, written by *Filodexter Tranſylvanus*; and I the rather recommend that Treatiſe, becauſ my people have grounded their Opinion and Practice upon Mr *Chillenden*'s Book.

The

The ſecond Queſtion.

WHether Baptiſm belong's and bee rightly adminiſtred to Infants of Chriſtian Parents in the New Teſtament? Affir?

Baptiſm is the firſt *viſible Act of God's Grace* whereby hee doth receiv us into his favor and familie: And the *firſt viſible means* whereby hee doth *apply to us* by Word, Sign and Seal the blood of Jeſus Chriſt for remiſſion of ſins. Now the Queſtion is to whom this Seal of mercie doth belong.

Anabaptiſts have ſundrie pretences to ſcorn and deride Infant-baptiſm: in their account the Baptiſm of Infants is no Baptiſm, becauſ according to Chriſt's Inſtitution (as they conceiv) true Baptiſm doth alwaies *preſuppoſe actual belief* in the receivers, and is otherwiſe no Baptiſm; therefore they *rebaptize*.

Others allow of Infant-baptiſm, they eſteem it as an Ordinance which Chriſt hath inſtituted in ſpecial love and favor to his people, *onely they reſtrain* this priviledg to the Infants of Parents who joyn themſelvs in Church-Covenant to ſom particular Congregation. My debate is with the former, who deny *all Infant-baptiſm*, the which, if it be proved to belong to any Infants, it is enough for my purpoſe; and the *ſame Arguments* which prove it to belong to Infants of *this or that Congregation*, do prove it to belong to the whole viſible Church and their Infants; it being a vain pride and great preſumption to make *new conditions of Church-memberſhip*, which God hath not made, and to aſcribe to the *inventions* of men a power to ſuperſede the Ordinances of God, to caſt both us and our Infants out of the Covenant; *us, that were baptized into that one bodie*, if wee ſubſcribe not to their Articles, and our children, becauſ *wee* ſubſcribe not, thus making voide the *Commandment* of God, by the commandments and *Ordinances* of men.

I the rather force my ſelf to ſpeak ſomthing of this *beaten point*, becauſ there bee three yong heathens in my Pariſh, and three others dead

dead out of the Covenant, through their Parents frowardneſs. Now for the convincing and ſatisfying, if it may bee, of theirs, and other poor peoples judgments in the preſent Controverſie, I ſhall content my ſelf with five Arguments; the firſt will depend upon a clear poſitive Anſwer to another queſtion, *viz.*

Queſt. Did God make the *Covenant of grace onely with actual Believers, or with them and their Infant-ſeed?* Did God take into Covenant the Parents *with* their children or the Parents *onely?*

Anſw. Not the Parents onely, but with them their Infant-ſeed; this is the expreſs *Tenor of the Covenant, Gen.* 17.7. between God and *Abraham*, between mee and thee, and thy ſeed, to bee a God unto you: *What ſeed* meaneth hee? his *Infant-ſeed, verſ* 12. Hee that is *eight daies old*, whether it bee a child of thy loines, or of a ſtranger, a proſelyte, which is not of thy ſeed: this Covenant was firſt made with *Abraham, Gen.* 12.3. wherein God promiſed that in his ſeed ſhall all the Nations of the Earth bee bleſſed, *i.e.* in Chriſt; And it was *renewed with the Sign* of Circumciſion *added* unto it, *Gen.* 17.7,12.

Of God's Covenant.

1. Wherein obſerv three things: 1. That the Covenant made with *Abraham* was the *Goſpel-Covenant*, wherein bleſſedneſs was promiſed in and through Chriſt the promiſed Seed, for God *preached the Goſpel* to *Abraham*, when hee ſaid, In thy ſeed ſhall all Nations bee bleſſed, as S. *Paul* reaſoneth, *Gal.* 3.8. the which Covenant, ſeeing it was 430 years before the Law, and not diſanulled by the coming of the Law, it was to endure till the Seed ſhould com to whom the promiſs was made, *verſ* 17. 19. and *conſequently to the end of the World*, becauſ Chriſt came to eſtabliſh the Covenant made to the Fathers, and after Chriſt, no more changes to bee expected.

Rom. 15.8.

2. 2. Note, that the *Perſons with whom* that Goſpel-Covenant was made, were *Abraham* and his Infant-ſeed, and *all Nations, even us Engliſhmen and our Infant-ſeed*, as appear's, *Gen.* 17.4.12. My Covenant is with thee and with thy ſeed in their Generations, and *with the ſtranger* that is not thy ſeed, all of them muſt bee Circumciſed. Compared with *Rom.* 15.8,15. Now I ſay, that Jeſus Chriſt was a Miniſter of the *Circumciſion, i.e.* of the Jews, for the truth of God, to *confirm the promiſes* (of the Covenant) made unto the Fathers, and that the *Gentiles might glorifie* God for his mercie, beeing made partakers with them of the ſame promiſes, according as it is written, Rejoice yee Gentiles with his People, &c. Now *this Covenant* of promiſes

promiſes made with the Fathers, Chriſt *ſhould not confirm*, but *clip and curtail it*, if ſo great a part as all our Infants bee left out and excluded: But if God take our Infants into Covenant, who ſhall dare to exclude them?

3. Note, when God at *firſt gave* that Covenant to *Abraham* and to the Nations, hee gave withal a *Commandment*, that the *initial* mark of the Covenant ſhould bee ſet upon *all* whom hee had taken into Covenant, both Jews and *Gentiles and their Infants*: The Covenant it ſelf and the mark of the Covenant are alike extended to *all the ſame perſons* whether yong or old: Note farther, that when Chriſt *renewed* and eſtabliſhed that Covenant in his own blood, *though hee changed the Sign*, yet hee *repealed not* that Commandment: Nay, hee added a *new commandment*, enjoining the new Sign, Baptiſm, to bee given to all Nations, *without exception* of any perſons *formerly received* into Covenant: ſo that wee are under a *twofold Commandment* to Baptize our Infants, one, of God who *firſt made* the Covenant and gave that Commandment, the which is ſtill *ſo of force*, that if Chriſt the Lord of the houſ had not changed it, wee were all bound at this day to bee *Circumciſed*; and ſeeing hee hath *changed that Sign into Baptiſm*, but not the Covenant it ſelf, nor the *Commandment* thereto annexed; it followeth, that by the *old Commandment* enjoining Infants to bee marked, and by Chriſt's *new Commandment*, enjoining *Baptiſm* to bee *that mark*; *all, that are not excepted* out of the Covenant ſtand bound to receiv it. In like manner as the fourth Commandment injoining one day of ſeven for an holy Reſt to the Lord, doth binde *us* to obſerv *our Lords-day*; the Commandment ſtand's of force, *though the firſt day* bee changed: ſo the Commandment for *ſigning of the Nations* whom God received into Covenant *and their ſeed*, doth ſtill oblige us to *ſet the New Seal* upon them; eſpecially, ſeeing wee are again commanded by Chriſt ſo to do without any exception of Infants. Hence I thus argue,

Gen. 17. 1[illegible]

Mat. 28. 19.

1. *Argument.*

(a) All that are taken into the Covenant of Grace, ought to receiv the judicial Sign of the Covenant [what ever the Sign be, that God ſhall chuſe,] and that according to the Commandment of God and our Lord Jeſus Chriſt.

But Infants are taken into Covenant with their Parents, as is proved; therefore *by the Commandment* of the Lord, they *ought to receiv the Sign* which God hath enjoined to bee uſed, and that Sign is Baptiſm:

Or thus,

If Infants have a *right* to the Covenant and the *initial ſign thereof* then it is a *wrong to deny them.* But Infants have a right to the Covenant and the initial Sign thereof both by God's *Original Grant.* *Gen.* 17. 11, 14. And by *Chriſt's confirmation* of that Covenant made with the Fathers, *Rom.* 15. 8. therefore it is a wrong to deny it to them. The Covenant under which wee are *is the Goſpel-Covenant,* made long ſince with *us Engliſhmen and our Infant-ſeed,* with a *command of giving them the Sign,* which at firſt was Circumciſion, and now Baptiſm by the *ſame Divine Autoritie enjoyned*, and commanded to bee given without any exception of any within the Covenant.

Argument 2. My ſecond Argument is grounded on *Act.* 2. 38, 39. then *Peter* ſaid, Repent and bee baptized, &c. In which paſſage of Scripture, I note three things.

1. 1. Who the *perſons were,* of whom *Peter* ſaith, The promiſe is to you and to your children, they were a mixt multitude of *many Nations,* as appears, *verſ* 10. *ſtrangers of Rome,* Jews, *Proſelyts, Creets, and Arabians.* Note

2. 2. *What promiſe that is,* of which S. *Peter* ſaies, *it belongs to ſuch people and their children,* and is applied to his hearers *as the ground* of their beeing baptized: It is that *grand promiſe* made to *Abraham* to bee a God to him and his ſeed, ἐπαγγελία that Goſpel-promiſe of good tidings, *gratuitum Dei promiſſum, quatenus opponitur legi,* ſaith *Beza*; in a word, it
Jer. 31. 34. is that promiſe of *bleſſedneſs*, which conſiſts in *remiſſion of ſins* to bee obtained by the promiſed Meſſiah.

Object. Nay, Why not rather underſtand it of the promiſe of the *gifts of the holy Ghoſt* promiſed *Joel* 2. 27. *and given by laying on of the Apoſtles hands,* eſpecially becauſ it is ſaid in the end of *verſ* 38. Bee baptized and yee ſhall receiv the gift of the holy Ghoſt.

Anſw. The *promiſe here ſpoken of,* cannot bee underſtood (I conceiv) of the miraculous gifts of the holie Ghoſt. 1. Becauſ *Peter's hearers received no ſuch gifts,* and therefore S. *Peter* made *no ſuch promiſe* to them, for doubtleſs they received what was promiſed. 2. *Such* a promiſe muſt here bee underſtood as belongs to *Parents and their children, and to all that ſhall bee called to the worlds end*; But there is no ſuch promiſe in all the Scripture, that the *miraculous gifts* of the holie Ghoſt ſhall fall upon Parents with their children, and *all that are* to bee converted to the worlds end. 3. A promiſe of ſuch gifts ſeems not *ſutably applied*

to

to *Peter's* hearers comfort; for their Queſtion was, what ſhall wee do to bee *ſaved?* And *Peter* gives them; 1. A direction: 2. And a Promiſe: A direction to *repent*, and to *acknowledg* Chriſt to bee head and foundation of the Covenant of Grace, and that life and remiſſion of ſins is in *his blood*, whereof Baptiſm is the Seal: And then hee *recites and applies* to this comfort the promiſes of the Covenant, *q. d.* yee ſhall receiv the benefit of the Covenant, *remiſſion of ſins*, and alſo *the gift of the holie Spirit*, the Seal thereof; thoſe *firſt motions* now begun in your hearts, ſhall bee followed with increaſ of Sanctification of ſpiritual light, of joy, comfort and aſſurance. This interpretation doth exactly agree with the Apoſtles *diſcourſ*, *Gal.* 3. 14. where ſpeaking of the *bleſsing of Abraham* to com on the Gentiles, hee ſaith, that wee being delivered from the Curſe, and reſtored into God's Grace by Chriſt, ſhall *receiv the promiſe of the Spirit* through Faith, *i.e.* the *ſpirit* of Grace (which is the Seal of the promiſes of the new Covenant) *the gifts of the holie Spirit* which had been *ſo often, and ſo ſolemnly* promiſed by the Prophets, *Eſ.* 44. 3. I will pour water upon him that is *thirſtie* (as *Peters hearers now were*) and Floods upon the drie ground, I will pour my *ſpirit upon thy ſeed*, and my bleſſing upon thine off-ſpring, and one ſay, I am the Lords, and another ſhall call himſelf by the name of *Jacob*, with *Ezek.* 11. 19. & cap. 36. 27. *A new ſpirit* will I put within you, I will take the ſtonie heart out of your fleſh, and give you an heart of fleſh: So that the *gift of the Spirit* in *Peter's* Sermon, and the *promiſe of the ſpirit* in the *Galatians* and in *the Prophets*, is all one thing for ſubſtance. Act. 2. 38. Gal. 3. 2, 14.

As for that place *Joel* 2. 27. S. *Peter* expounds it, *Act.* 2. 17. of the *deſcending* of the holy Ghoſt upon the Apoſtles in fierie Tongues, and it may well have *relation* to all thoſe, upon whom in *like manner it did deſcend*: But if any man conceivs, that that place hath a farther *accompliſhment* in the New Teſtament in the *larger* pouring forth of the gifts of the ſpirit of *illumination* and underſtanding in the *myſteries of Chriſt*, and his Kingdom *more generally* upon all ſorts and conditions of people, and in a *greater meaſure*, ſo that *all ſorts and ſexes, now, ſhall have as much*, or more light and illumination then the Prophets had in the old Teſtament; the *common light* of the Elect now under the Goſpel ſhall bee *clearer and better*, then that of prophecie of old, (according to that of *Zach.* 12. 8. Hee that is *feeble, ſhall bee as David* and the houſ of *David*, as the Angel of the Lord.) I ſhall not withſtand him, and ſo that place of *Joel* in this large ſenſ,

doth contain a part of the promises of the new Covenant, whereof Baptism is a Seal. But as for those *miraculous gifts* of the holie Ghost, I no where finde them *communicated with or annexed unto Baptism.* Somtimes they were poured forth *before Baptism* received at the Apostle's preaching, as upon *Peter's* hearers that were with *Cornelius*, *Act.* 10. 45, 47. Somtimes *after Baptism*, by another Ceremonie of laying on of hands, as *Act.* 8. 16, 17. *Act.* 19. 6.—Somtimes upon *their fervent praiers*, as *Act.* 4. 31. And upon these considerations it is, that I take the promiss here spoken of and applied to *Peter's* hearers and their children, to bee the promise of *blessedness made* to *Abraham* and all Converts.

3. The third thing to bee observed in *Peter's* words, *Act.* 2. 39. is this that this promise, (bee it what it will) did belong *as well to his hearers children, as to themselvs*, (it is to you and your children.)

Object. True say they, when they are in a *capacitie to receiv* the promiss, *i.e.* to as many of our children as are *called to actual faith*, not of our Infants.

Answ. This is a miserable shift for those words, [*as many as the Lord our God shall call*] are quite a *new thing*, clearly *relating to another sort of people*, then his present hearers, *viz. All that are afar off*, which as yet never heard of Christ. Those words do not *exegetically* expound *to which of his hearers children* the promiss did belong, as if *Peter* meant to tell them, *to som of their children* it doe's belong not to others, but by the very order of the Text, they *point out others* that were afar off, in their *several generations* to bee called by the Gospel, to whom saie's *Peter* this promise doe's belong, to them and their children, *as well as to you*, and your children. The *children* then of *Peter's Converts* were within the promiss.

4. Fourthly, Observ *Peter's reasoning and argumentation*, in this word [For] *vers* 39. where S. *Peter* give's *a reason of his direction*, why those hearers should bee baptized, *viz.* becaus that *grand promiss of blessedness* by remission of sins, did belong to them; and upon this, as upon a *principal foundation*, he build's his Exhortation to them to bee baptized; the holy Ghost in that *manner of reasoning* clearly *teaching this Doctrine*. viz. *To as many as the blessings or promiss of the Covenant belong's, to them also belong's Baptism*; For *therefore doe's the Sign belong to* Peter's *hearers*, becaus the Promiss did *first belong to them*. And by the *like reasoning*, the same Apostle doth *justifie his Baptism* of *Cornelius* and his Family, *Act.* 10. 47, 48. Can any forbid water that these should not bee

Doct.

baptized

baptized who have received the holie Ghost as well as wee? And hee commanded them to bee baptized in the name of the Lord; which discourse, if *reduced* to form of Argument, saie's this; they that *receiv the same Grace* are capable of, yea have *right to, the same Sign*; but Infants are capable of the same Grace (of the holy Ghost, and of remission of sins, as shall bee proved anon) therefore *of right they are to receiv the same Sign, i.e.* the Sacrament of Baptism.

The same *Doctrine* doth our Saviour teach, *using the same manner of reasoning*; for the admission of Infants to the outward sign of blessing, *Mat.* 19.13,14. There were that brought unto him little children that hee should put his hands on them and pray; and his Disciples *rebuked* them, but Jesus said, Suffer little children to com unto mee, for of such is the Kingdom of God: In which words observe 1. *Christ's practice*: 2. *The reason of his Practice*: By his practice, *Hee admitted Infants* to the *outward sign of Blessing*, *though they understood not what was said or don unto them*, yet did Christ give them his Blessing, and the *Sign* thereof (hee laid his hands on them) contrarie to the carnal judgment of his Disciples, who thought it a *mockerie* to give *Infants a Sign, which they understood not.* 2. The *Reason* of Christ's practice is this, Infants are *not excluded* from the Kingdom of Heaven, therefore they *are not to bee excluded* from the outward Sign of the right and entrie to such a Grace. And if Christ did *esteem it a sufficient reason*, why little children should bee admitted to the Sign of his Blessing, *becaus of such is the Kingdom of God*; then by *the same reason*, Infants must bee admitted to Baptism and not debarred from the first Sign of entrie into Christ's Kingdom, *viz. Becaus the Kingdom of Heaven* belong's to Infants before actual Faith.

Now if they will give us leav to make use of Christ and his Apostle's *manner of reasoning*, my second Argument for Infant-Baptism will bee this.

All those to whom the *Blessings and Promises* of the Covenant do belong, to them also belong's Baptism, *the Sign thereof* (by the Doctrine of St *Peter* and of Jesus Christ himself.) 2 *Argument.*

But to *Infants* of believing Parents, the Blessings and Promiss of the Covenant do belong, *before actual Faith*; therefore by the Doctrine of the holie Ghost in Scripture, such Infants ought to bee baptized before actual Faith.

The Major, or first part of this Argument, is the very reason of the Text: The *Minor Proposition, viz.* that the Blessings and Promisses

of the Covenant do belong to *Infants before actual Faith*, is proved by these reasons. 1. By the *expres words* of *Peter*, which say, the Promise is to your children. 2. By the *expres words* of our Saviour, (of such is the Kingdom of Heaven.) 3. By *example* of *Isaac* and *Jacob*, they were children of the Promise *before actual faith*, and had applied unto them the Seal of the righteousness of Faith. 4. *Som Infants dying are saved*, they are members of Christ's Kingdom; therefore the *Blessing of the Covenant*, *viz.* Regeneration and Remission of sins through the blood of Christ, do also belong to them, for except an *Infant bee born again*, and cleansed by the bloud of Christ, hee cannot enter into the Kingdom of Heaven; But *som Infants do enter* into Heaven; therefore *som Infants* are born again justified and sanctified in the bloud of Christ. Now what hath the *Anabaptist* to except against this plain Doctrine of Scripture?

Joh. 3 5.
Heb. 9. 22, 23.

Object. 1. The Blessings of the Covenant belong to *Elect* Infants, not to all: Shall wee under that pretence baptize all in general? (This was objected to mee in our Conference.

Answ. If Baptism belong but *to one* Infant, it is *enough to confute them* who deny it *to all*, *becaus* they are Infants. 2. And if it belong to som Infants, why not to all? for who shall judg which are elected and which are not? It concerns not us to know who are and who are not Elected, becaus the *Sacraments do belong* to the Elect, *not as Elect*, but as *visible members* and Professors; upon which account S. *Peter* baptized *Simon Magus*: And *Abraham* by God's appointment circumcised *Ismael* though a *reprobate*, *Esau* and all the children of the flesh were circumcised. 3. Lastly, by your reason, Men of years should not bee baptized, becaus wee cannot tell whether they bee Elected, or not.

Object. 2. But where have you any *Example* of children baptized?

Answ. There is no *need* of example when wee have the *Doctrine* of the holie Ghost for it, which is of *greater Autoritie* and force, then bare Example; Howbeit, the practise of the Apostles may go for an Example; their baptizing of whole *housholds*, is an Example of baptizing *all within the hous* old and yong, that are not excepted; Even as under the name of *Abraham's* housholds, are comprehended his Infants: *Abraham* and his housholds were circumcised, so the Jailor and his housholds were baptized, the phrase is the same, the case the same, and why not the persons?

Object. 3. Yea, but the Scripture saies, *Go, Teach and Baptize*: and they that gladly

gladly received the Word, were baptized: and again they were baptized confeſſing their ſins; therefore men muſt bee *capable of teaching* of Faith and repentance before they bee baptized.

Tis true, When wee *firſt bring* the Goſpel to a People, they muſt *bee firſt Taught*, confeſs their Faith and their Repentance, and then bee baptized; *But it as true, that when the Parents* have received the Faith and are baptized, their children alſo are taken into Covenant. Thus *Abraham* was *firſt taught*, and then circumciſed; But his Infants were firſt circumciſed and then taught. This one Error doth much bemiſt your underſtandings, you conceiv that the Covenant take's in *onely actual Believers*: That is indeed a part of the Covenant, but not the *whole extent* of it, as hath been proved. For as wee by *deeds* do *purchaſe and convey Lands* holden in Leaſ or Copie to our children, yea, to children which ſhall bee born, as well as to them that bee already born; and though *our children at that age* knew not what their Fathers did for them, yet when they come to age, they *claim thoſe Lands* by virtue of the Land-Lord's Grant and Seal annexed, paying their Rents and doing their covenanted Services and Homage: So doth the *great Land-Lord* of Heaven put both us and our children into the *Copie of Heaven, and confirms it by Seal of Baptiſm*; And when our children com to have Faith, they may *claim* the good things covenanted by *virtue* of God's Grant and Covenant made with their Fathers, they *performing the conditions* of their Father's Covenant. *Anſw.*

From Scripture I proceed to ſom *Reaſons* for Infant-Baptiſm.

Infants are *capable of the thing ſignified* in Baptiſm, *viz.* of the blood of ſprinkling; therefore of Baptiſm it ſelf: If they have the thing ſigned which is *the greater*, why ſhould they bee debarred the *Sign which is the leſs?* It cannot bee denied them upon any juſt ground of Faith or Reaſon. *Reaſons* 1.

Yes, Say they, becauſ Infants have not Faith nor Repentance. *Object.*

You muſt add 1. that have not Faith, *nor ever will com* to have Faith. 2. You muſt add that they have not Faith *nor any other means of applying Chriſt's blood*, elſ your exception is not ſufficient: In men of years, it is applied by the Spirit of God, and by Faith in Infants by the *Spirit alone*, which is given unto them. It is the *Application of* *Anſw.*

Chriſt's

Chriſt's righteouſneſs that juſtifieth us, not *our Act of* apprehending it; the *thing applied, not our Act of applying*: God by his Spirit in Infants doth *all things on our part*, which Faith ſhould do. *Joh.* 3. 8. the wind bloweth where it liſteth, thou heareſt the ſound thereof, but canſt not tell whence it cometh and whither it goeth; ſo is everie one that is born after the ſpirit, *i. e.* As the power of God is ſeen in the wind moving the aër, ſo it is in the changing and renewing of us, though the *manner bee bid* from us. Thou knoweſt not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child, *Eccleſ.* 11.5. Thus much wee know from Chriſt's own mouth, that *Infants are bleſſed, for bee bleſſed them*, *Mar.* 10. 16. Shall wee denie it becauſ wee know not the *manner how* they are bleſſed? Or, ſhall wee deny them to bee reaſonable creatures, becauſ wee cannot diſcern in them the uſe of reaſon? Or, ſhall wee deny them to bee *ſinners*, becauſ they know not *what the Law is*, nor what the tranſgreſſion of the Law is? Wee need not trouble our ſelvs about the *manner* how Chriſt's righteouſneſs is applied to them, ſeeing God is as gracious to apply unto them the *righteouſneſs of the ſecond Adam*, as in *juſtice* hee did the *ſin and condemnation* of the firſt *Adam*.

2. That Exception about Faith and Repentance is no more a *barr* againſt the Baptiſm of Infants, then againſt the Circumciſion of Infants, foraſmuch as in Circumciſion were required *all the ſame qualifications*, which you ſay are required to Baptiſm, *viz.* the inward Circumciſion of the heart.

Little children muſt bee brought unto Chriſt and none forbid them, and by Baptiſm they *do com unto him*, where the *Miniſter in Chriſt's ſtead receiveth them*, and bleſſeth them, and the Lord ſealeth up unto them their receiving into his favor and grace for his *own mercies* ſake without any merit of ours.

Reaſon 2. Chriſt *confirmed* the Covenant made unto the Fathers, *Rom.* 15.8. Hee bettered it and no way worſted it: And when hee commanded a new Seal to bee ſet in ſtead of Circumciſion, hee did it without altering the ſubſtance of the Covenant in the leaſt degree; but now the *very ſubſtance* of the Covenant would bee *altered to the worſ*, if *ſom perſons formerly* received into Grace, ſhould by Chriſt bee excluded; yea, and Believers children are in *worſ condi-*

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tion then in the Jewiſh Church, which to affirm, were not onely *derogatorie* to Chriſt's Grace, but againſt Scripture it ſelf, which ſaith, *Epheſ.* 3. 6. that the Gentiles are *Fellow-heirs with the Jews*, and of the *ſame bodie*, and partakers of his Promiſe in the Goſpel; of which they are not partakers, *nor Fellow-heirs, if ſo great a part of the Gentiles* as their children ſhould bee excluded. The *Infants* of Jews and Proſelyts at the coming of Chriſt had *intereſt* and right to the Covenant of Grace: And if that *right bee taken away*, then their condition after Chriſt is worſ then before: Shall they bee *looſers* by becoming Chriſtians? This, no ſober man will affirm: Neither is this a *complaining* againſt God but againſt them, who would exclude, whom the Lord hath not excluded: God's grace is not *ſtraitned* by Chriſt's coming; therefore our Infants are not excluded.

Our laſt Reaſon is grounded on 1 *Cor.* 7. 14. The Apoſtle there ſpeaks *of ſuch an Holineſs*, which belongs to the *Corinthians* children from *this ground*, that one of the Parents is a Believer, and *whereof* the children of Parents beeing both unbelievers *are not capable*, but remain unclean: Now this cannot bee meant of a *civil holineſs* or cleaneſs, for ſo the children of unbelieving Parents were holie, as well as the children of Believers, ſeeing *holie Matrimonie* is not an Ordinance peculiar to the Church: And no where in Scripture are children called *holie*, becauſ their Parents are joined in *holie Wedlock*, and may lawfully live together: But it is meant of a *Federal holineſs*, whereby the *children are joyned* with God in Covenant, *dedicated* to his Service, have right to the means of ſalvation, and the ſacrament of Baptiſm, and whereby they are *diſtinguiſhed from Heathens*, Turks, and ſuch other Infidels. This *Federal holineſs* is *transferred* from the Parents to the children, not by Generation or Legitimation, but by the *merciful will* of God, whereby hee promiſeth to bee a God to them and their Seed. Thus the whole Church both yong and old by virtue of God's Covenant with them, are *ſevered from other* Nations, dedicated to God's pure Worſhip and Service, and for *that cauſ are counted holie*, *Deut.* 14. 1, 2. Thou art an *holie people* unto

Reaſon 3.

Federal holineſs what?

Apollonius, p. 84.

the Lord, with *Ezra* 9. 2. the *holy Seed* had mingled themſelvs with the people of thoſe Lands: the *Jews were the holy Seed*, the Heathens *unholy*, not becauſ they were illegitimate, or *wanted a civil holineſs*, but becauſ they were without God's Covenant, as *Paul* deſcribeth the *State of all Heathens*, *Epheſ.* 2. 11. Remember that in time paſſed, yee were Gentiles in the fleſh, without Chriſt, Aliens from the Commmon-wealth of *Iſraël*, *and ſtrangers from the Covenant of Promiſſes.*

Queſt. Som at *Corinth* thought themſelvs *defiled* by their marriages with Infidels, though contracted *before their converſion*, and thereupon moved a queſtion, Whether it were lawful to continue their marriage with the unbelieving partie, or whether they muſt not ſeek a *ſeparation?* 1 *Cor.* 7. 1, 12.

Anſw. *Paul* is utterly againſt ſeparation, *verſ* 12. 13. Let not him *put her away*, and let not the Wife leav her Husband: *His reaſon is*, *verſ.* 14. Becauſ the unbelieving Wife is ſanctified by the believing Husband, though the *unbelieving partie* bee unclean before God, and is not made an *holy Perſon*, yet the *uſe* of Matrimonie with her is *Holy* to the believing partie; and of this truth, the holineſs of their children is brought for an *evidence*, to this ſenſ, that *ſeeing the Lord counted their children holy* and in Covenant with him, the believing partie might *reſt aſſured*, *that their abode* together, and the *uſe* of their marriage is not polluted, but acceptable in the ſight of God.

Object. The ſanctification of the Wife is but a *civil ſanctification* in that place, *i. e.* ſhee is ſanctified to his uſe, that hee ought not to put her away. Again, the holineſs there ſpoken of, is a *fruit of that ſanctification of the Wife*, whereof it will follow, That ſeeing the effect cannot bee *greater then the Cauſ*, the Cauſ cannot produce a *greater effect then it ſelf*, the Cauſ beeing *onely a civil ſanctification*, the holineſs of the children muſt bee the *ſame*, thus argueth *Tho: Collier.*

Of Chriſt exalted, p. 166.

Anſw. 1. The queſtion was, Whether the Believer were polluted by his unbelieving Wife; the Apoſtle ſaie's, No, *quia pluris eſt pietas unius ad ſanctificandum conjugium, quàm alterius impietas*

Calvin. in loc.

pietas ad inquinandum, i. e. the faith of the Believer is of *greater force to ſanctifie* their preſent cohabitation, then the *unbelief of the other to pollute it.* This hee proveth *from a greater effect and fruit of the Husband's faith*, viz. The *holineſs of the children* born of ſuch a Husband by ſuch a woman. The children are holy, not onely *civilly*, as beeing born of *lawful Wedlock*, but *federally as beeing ſevered* from all children of unbelievers by ſpecial prerogative, holy to the Lord, conſecrated unto him, whereas by nature they were Aliens and unclean; according to that of *Paul, Rom.* 11.16. if the root bee holy, ſo are the branches.

The faith of the believing partie ſanctifieth [the unbelieving Wife to bear not onely a *lawful, but an holy Seed; yea*, it ſanctifie's the children and *ſevereth* them from the common condition of other children, which are prophane and unclean, without the Church, without God in the World.

2. Note, That *the Holineſs of the child received from one of the Parents believing*, is, *more then the ſanctification of the Wife by her believing Huſband*, becauſ *ſuch a Wife* is not taken into Covenant with her husband, but the child is; and therefore the Apoſtle ſaie's not, that *ſuch as is the ſanctification of the Wife*; ſuch is the holineſs of the child: But thus, Such as is the *holineſs of the believing partie*, ſuch is the *childs holineſs* in reſpect of Church-membership; and ſo the faith of the believing Husband is the *cauſ of both theſe effects*, viz. That *his coupling* with his Wife is not impure, and *alſo that his children are holy*: And this latter *an evidence* of the former. And thus the holineſs of the childe is a *ſign of the mother's* ſanctification to holy cohabitation, and *an effect of the Father's* Faith by virtue of God's Covenant. To have ſaid, That their children were *lawful*, was no more then to have ſaid, That their marriage was lawful, which was not the queſtion; But to ſay, that the children of their *lawful* marriage were *holy*, This did inferr not onely the *lawfulneſs* of their marriage but the *ſanctified* Uſe: As Mr *Baily* hath well obſerved, of *Anabaptiſm*, p. 138. 2.

Laſtly, If by *holy*, bee onely meant *a civil holineſs*, then on the contrarie, by *unclean*, muſt bee meant a *civil uncleanneſs*. 3.

But when *Paul* ſaie's (*elſ were your children unclean*) his intent is not to make them all as an *unclean birth and impure off-ſpring*, which were born at *Corinth* of *unbelieving Parents*; but to ſhew that they are not comprehended within God's Covenant: And ſo when hee ſaie's, (*but now are they holie*,) hee notes ſom *prehemineence* of the children of Chriſtians above the *Heathens children*: Though in *civil reſpects*, in reſpect of a lawful birth, both ſorts of children were *equal*, yet that *civil holineſs beeing common to both*, there is a *prehe-minence of the Chriſtians child* above the Heathens. The child of an Infidel at *Corinth* is to day *unclean* and the next day *holie*, in caſe his Parents turn *Chriſtians*; And what's the reaſon of this ſo *ſudden alteration?* It muſt needs bee in regard of the *Covenant* into which the partie now believing is taken with his children, his *unbelieving Neighbor* with his children ſtill remaining unclean: Hence I conclude with *Calv. in loc.* Seeing our children are *exempted from the common condition* of loſt mankind, and admitted into God's Church and Family, *Cur eos à ſigno arceamus?* upon what reaſon can wee *drive* them from the *ſign of their admittance?*

A Treatiſe entituled a blow at the root: or a diſcoverie of Satan's devices, p. 154.

"It is (ſaith a Learned man) God's great Work to "*Church* the World, and the Divel's counter-work is, to "*Heathenize the Church*. It troubles the Divel much, that "*children* from their infancie ſhould bee under an *Engage-*"*ment* to receiv nurture and admonition in the Lord, to frequent "the *Ordinances* and to *own* Jeſus Chriſt by an external pro-"feſſion, if hee could but contriv to *prevent their coming into* "that Engagement, hee might hope more eaſily to *keep* them "out when they are grown up, then to *work them out*, (ſo grown "up) to a *renouncing* of Chriſtianitie, which yet hee hath "brought *ſom* unto.

For a cloſe of *both the queſtions hitherto debated*, I deſire to bee reſolved by our Adverſaries, What is *meant by the doctrine* of Baptiſm, and *laying on of hands*, reckoned up among the principles of Chriſtian Religion, *Heb.* 6. 2. By *laying on of Hands*, muſt bee underſtood, *either the rite* of confirmation, which ſtood 1. In *inſtruction* and examination of thoſe who had been baptized Infants. 2. And in *Praying* for them, that

that God would continue them in the Faith, &c. This was performed, when they grew up to years of diſcretion, and were *called to give account* of their Faith before their admiſſion to the Lord's Supper. And of this minde is judicious Mr *Calvin*: And hee *wiſhes that this Rite and Cuſtom* were again reſtored and practiſed in the Church of God, *Talem ergò manuum impoſitionem quæ ſimpliciter loco benedictionis fiat, laudo, & reſtitutam hodiè in purum uſum velim*; and gives weightie reaſons of what benefit it would bee to the Church. Sect. 13. *Inſt. l. 4 c. 19. de confirmatione, § 4.*

Or ſecondly, by *impoſition* of hands muſt bee nnderſtood a *Rite or Ceremonie* uſed in the *Ordination* of Miniſters. Now *chuſe which ſenſ you pleaſ*; if the later, then you confeſs that *Ordination* is a *Scripture-principle*, to bee acknowledged of all Chriſtians, and ſo you *yield our firſt queſtion*; if the *former ſenſ*, then you acknowledg *Infant-Baptiſm* to bee a *Scripture principle*, fit for all men to imbrace; and ſo you yield our *later queſtion*: But why may wee not underſtand *this laying on of hands in both reſpects?* and ſo conclude *both points? judicent docti.* It is *neceſſarie for all men* to bee inſtructed and catechized in *theſe ſix Principles* of the Doctrine of Chriſt, and to believ.

1. That wee muſt *Repent of all our ſins*, which are dead works, and turn from them to ſerv God in newneſs of life.

2. That *penitent* perſons muſt *believ in God and reſt on his mercie* in Chriſt for ſalvation.

3. And, (for the *grounding of people* in Religion) that they bee inſtructed concerning the *nature, uſe and ſignification* of Baptiſm, whereby wee are baptized and *planted into Chriſt, to bee partakers* of the benefits of *his death*. Rom. 6.3.

4. And farther to bee *inſtructed, that by laying* on of hands, *our baptized Infants ought to bee trained* up in the knowledg and fear of the Lord *ſeaſoned* with the principles of Chriſt's Religion; and that *for their good and the inſtruction* of the whole Church, and for right diſpencing of Goſpel-Ordinances, and the *means of ſalvation*, it is neceſſarie that *a ſucceſſion of Miniſters bee Ordained*, for gathering and perfecting the Saints till wee all meet in Heaven.

5. And that all Chriſtian people *bee taught to believ* the Reſurrection of the dead.

6. And the *laſt judgment*, whereby all men ſhall be judged, and *eternally* diſpoſed of, according to that they have don in the bodie, whether it bee good or bad. 2 Cor. 5. 10.

O Lord our God, God of all Grace, Father of all mercies, vouchſafe for thy Son's ſake, to open all our underſtandings, that wee may conceiv and bow all our hearts to imbrace all ſaving Truthes: And let us never bee of the number of thoſe that ſtrive or rebel againſt the light.

Soli Deo gloria.

FINIS.